To the most vertuous ladie/and

moste gracious Quene Katerine, wife unto the moste victorious and moste noble Prince Henry the eighte, kyng of Englande, Fraunce, and Ireland &c. Nicolas Udall wisheth prosperous health, a long continuaunce, with grace, peace, and all ghostely comforte in our Lorde Jesus Christe.

LIke as our Maister Christe in the ghospell, moste gracious Quene Katerine, when the womā that had liued wickedly, beeyng nowe by his grace called from hir sinnefull lyfe to perfeite repentaunce and amendement, came vnto hym sittyng at his repaste in the house of Simon the lepre, and washed his feete with the teeres of hir eyes, wyped thesame with the heare of hir head, poured foorth vpon his head a precious swete oyntement, and also enoynted his feete therewith, did so well allowe hir true deuotion, hir earneste zele, and hir tendre compassion wiche she had to comforte him, that he dyd not onely emong all the companie declare hir present comforte in forgeuing hir euen there all hir offences & wickednesse afore past, but also promised that she should not lese ꝑ condigne rewarde of renoume for hir tendre entirnesse to hym shewed, in so muche ꝑ afore all the presence he openly protested that wheresoeuer throughout all the world the gospell were afterward preached, there should she in suche wise at all occasions bee had in mynde that the remembraunce of hir good herte and thankefulnesse towardes hym should neuer dye nor be forgotten: So Luke the euangelist, and Paul with the other Apostles of Christe did in their holy writinges, not onely make mencion of suche men and preachers, as were feithfull workers or ministers in Christes vyneyard, but also by whatsoeuer good matrones & deuout weomen they sawe and founde eyther that God was glorified and his honour auaunced, or the ghospell preferred, the woorde of God ferthered, the preachers of thesame maintained, the yongylynges in the fayth cherished, the true Christians in their poueree refreshed, the nede of the feithfull relieued, or the vnfeined beleuers in aduersities comforted and succoured: to suche godlye weomen they dyd not forgette ne leat passe to geue laude, prayse, and commendacion, as well for the due rewarde of the parties selfes, as also for the good ensample and encourageyng of others to doe the lyke. For this cause doeth Luke in his ghospell more then once make mencion of Marie Magdalene, of Johanna, the wyfe of Chusa, of Susanna, and Marie the mother of James. And in the actes he neyther forgetteth ne omittethto commend Priscilla, Tabitha, Lydia, Damaris. For this consideracion Paul commendeth vnto the Romaynes, Phoebe, Marie, Tryphena, Tryphosa, Persis and others. For this respect did Hieronme wryte a wholle treatise entitled of noble and famous weomen, whose nobilitie and also renoume he esteemeth and measureth by none other thyng, but by theyr godlynesse, deuocion, zele, and endeuour to sette foorth Christes holy ghospell, and by theyr Godly conuersacion

formed with moste studious diligence in readyng the scriptures. Wherefore most gracious Ladie, although here now to renewe the memorie and prayse of the manyfolde moste excellée vertues, and ardente zele of your highnesse towardes the promotyng of the knowledge of Goddes holy woorde a ghospel, bee a thyng more due to your moste worthie deserves, then easie for my rude penne to expresse them, and more appertenyeth to my duetie, then it standeth with myne habilitie and power accordyngly to sette them forth: yet so to doe at this presente I have thought partely a thyng needlesse: because your excellencie doeth so farre surmounte and passe all prayses whiche my slendre vetetrauncie is able to geue you, that I shoulde therein seme to doee a muche lyke thyng, as if I would bring forth a smouldrieing smokie fyerbrande in a bright sunne daye, of purpose to helpe augment the clerenesse of the sunne: and partely superfluous, bycause that on the one syde all menne doe alreadie know your incomparable vertues, and do with one accorde magnifie thesame, and on the other syde, for ꝑ your highnesse doeth so much tendre a sele goddes glory that ye manifestly declare your selfe nothyng lesse to mynde or to desire then the vaine prayses or commendacion of this worlde. Yet lyke as the shadowe doeth remediless folowe and accompanie the bodye in the sunne lyght, so glorye and renoume doeth inevitably folowe and associate excellente vertue. And where the deserves of true vertue are so great and so iust, it cannot be chosen but that glory and renoume must ayse, and so muche the more, because your highnesse, (as muche as in you lyeth,) doeth flee it. For glorye (sayeth the philosophicall poiset,) is of the nature of a Crocodile, whiche beyng a beast in the flood of Nilus in Egipt, hath this propertie, that if one pursue him to suppresse him, he fleeth and will not abyde: and yet ther, than will the Crocodile folow and and overtake you. And forasmuche as glorye is by the philosophers diffined to be a constante and perpetuall prayse geuen to any partie by a comnon consent of good people for the excellencie of vertue evidently shewing it selfe in the same partie, (as in deede vertue cannot bee hidden but will appere) howe can it be possible that your renoume shoulde dye, whose manifolde excellente vertues do from day to day more and more encrease? howe can your prayse decaye, whose acte & monumenets are consecrated to immortalitie, as thinges not builded upon the sande of ambitious seekyng, nor (lyke bubles in the ramie water) puffed up with an uncertaine blast of worldly vanitie, but founded upon the sure rocke of goddes woorde, from whence issueth the lyuely and the same everlastyng fountayne of true glorye in deede? Neyther maye your highnesse in this case refuse myne mannes woordes of prayse and commendacion, forasmuche as it is a matter as laudable to acknowledge the good thinges which in deede are in vs praise worthy, as it is uncomendable through vayne arrogancie to take upon vs that we haue not. And though your grace is so ferre from all ambicion and also affection of this worldes rewarde, that ye haue no eye to any mortall mannes recompence, yet cannot good folkes but extolle and magnifie the inestimable nownbre of diuine gyftes of grace so plentiouslye heaped and couched in so noble a Princesse. Though ye woulde haue your well dooynges, hidden and unspoken of, yet cannot the gratitude of the people holde the peace, or passe it with silence. Though your gracious benignitie require no thankes, yet cannot the honeste hertes of the people forbeare or refrayne by open protestacion to acknowledge by whome they daylye

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receyue incomparable benefites. Though your modestie nothyng lesse seketh then the fame of your good actes to be blowen abrode: yet cannot our duetie but brast out into wordes of testifying howe muche we thynke our selfes bound vnto your highnesse: so that although the greate and manifolde benefites whiche I haue priuately receyued at your graces handes dyd not nowe moue me, yet could I not in this moste iust occasion of the publike gratulacion holde my peace. For your vertuous liuyng euen from your tendre yeres embraced, followed, and still continued, your pregnaunte witnesse ioyned with ryghe woonderfull grace of eloquence, your studious diligence in acquirynge knowledge aswell of other humane disciplines, as also of holy scriptures not onely to your owne edifying, but also to the moste godly ensaumple & instruccion of others, your incomparable chastitie which as a moste precious Iewell ye haue by auoyding all occasions of idlenesse & by contemnyng prouocacions of all vayne pastemps kept not only from al spot, but also from al suspicion of stainyng, your singular modestie coupled with passyng greate integritie and innocencie of all your behaueour, your other manifolde vnestimable gyftes of grace, and emong them moste principally your studious seekyng to promote the glorye of God and of his moste holy ghospell, haue been the thynges that haue moued the moste noble, the moste renouned, and the moste godly Prince of the vniuersall worlde, our moste gracious soueraigne Lorde kyng Henry, the eight, to iudge and esteme your grace a mete spouse for his maiestie, and emong so many women of nobilitie, of honour, and of muche high price and worthinesse, you alone to picke out to bee his moste dere beloued and moste lawfull wyfe. Neyther do we doubte, moste gracious Ladie, but that as the prouidence of God hath fourmed and apted your grace to be a worthie and mete spouse for suche an house bande, so hath it by a speciall eleccion deputed and preserued the same to some high & notable benefite of the common weale, and to bee an instrument of his glorie. The towardnesse and likelyhood whereof lyke as in mennes opinions vndoubted, so doeth it alreadie begin to shewe it selfe in a noumbre of thynges whiche otherwyse were not to bee looked for to procede from any woman: muche lesse from a woman of nobilitie brought vp in the Courte of a kyng, where Fortune comonly nourceth, cockereth, and pampereth hir deringes, suche as by hir wyll she myndeth and laboureth to corrupt with wealth, idlenesse and vanitie, and leaste of al from a Quene beyng set in place, where if she would bee vnto fortunes wanton, she myght without comptrollemente swimme in the delices of all suche prosperitie as might occasion her to dote on worldely felicitie, and to forget God. But the psalmes and contemplatife medtacions, on whiche your highnesse in the lieu and place of vayne courtely pastemps and gaming doeth bestowe your nighe and daies studie, and whiche ye haue setforth aswell to the incomparable good ensaumple of all noble women, as also to the ghostely consolacion and edifying of as many as reade them, do well declare not onelye the thyng to bee true whiche Socrates affirmed, that is to wete, that women, yf they do set apply their myndes, are no lesse apt, no lesse witte, no lesse hable, no lesse industrious, no lesse active, no lesse fruiteful and plentyfie in the acquiring or handelyng of all kyndes of disciplines then men are: but also howe godly ye bestow your time, howe well ye serue by the worlde, howe muche ye thirst righeousnesse, howe carefully ye seke the kyngdom of God in the middes of a thousande occasions,

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whiche otherwyse might withdrawe your high estate therefrom.

And because ye so muche tendre the glorye of God, that accordyng to the lesson of Christe ye doe firste of all other thynges and principally seke the kingdome of heaven therefore hath he accordyng to his promisse in thesame place conteyned, and doeth, and still will of his owne prouision encrease vnto you all kynde of necessarye comforte and consolacion, in muche better wyse then your grace coulde deuise, in muche larger manier then your owne selfe would wishe, and in ferre other sorte then ye coulde ymagine to looke for. These blessinges hath his eternall trueth and vnfallible promisse perfourmed vnto your highnesse, because ye seke him more then the worlde, because ye more mynde godly contemplacion then courtely solaces, because ye more tendre his glory then any temporall cõmodities, because ye esteme the knowleage of his worde more precious then perle, golde, or any treasoures subiecte to corrupcion, because ye preferre the anauncing of his holy woorde before and above all other thynges, because ye ceasse not with all your power, with all your diligence, and with all your industrie to sette forth to all mennes knowleage his holye ghospell and testament, the onely foode and comforte of our soules. And not only doeth your grace with moste earnestie yele from the first houre of the day to the twelfth, labour in the vineyarde of Christe, sustenyng the burden of all the whole daye, and the parchyng heate of the smouldreing noone tyde in your owne persone: but also at your exceedyng great coste and charges do hire other workemen to labour in thesame vyneyarde of Christes ghospell, to the ende thesame may fruictifie and so plentiously bryng forth, that all English people maye to their health and ghostely consolacion bee aboundaunnely replenished with the fruicte therof. And as a good captayne partly to the encourageing of his forward souldyers, and partely to the shamyng of bastardes, or falsehertied loytrerers, ledeth and guideth his armye and goeth hymselfe before them: so your grace, ferre otherwyse then in the weake vesselles of woman ferre is to bee looked for, doe shewe vnto menne a notable exaumple of forwardnesse in setteyng penne to the booke, partely to the great comfortyng of suche as faine woulde doe good yf they durst, and partelye to the shame and confuncle of sluggardes, who hauyng good talentes dooe kepe them fast lapped vp in their napkyns, and liue idlely. And by this meanes doeth your highnesse right well declare that all your delite, al your studie, and all your endeuour is by all possible meanes employed to the publique commodite of all good Englishe people, the kynges moste louyng and obedienie subiectes, to bee nouzled and trayned in the reading of Goddes woorde, and in the meditacion of his moste holy ghospell. For this ghospell is thesame treasour hidden vnder the clodde hard grounde in the fielde of the letter, whiche your grace after ye had found, syd for ioye selle all that ye had to by that same fielde withall. And well maye such persones bee sayed to haue solde all that they had, who sette lesse by all the worlde then by the ghospell, and aswell for the obteining of the knowleage to themselfes as also of desire to helpe make thesame common to others, doeth not spare to spende out the treasoures of their golde and substance. This is that same precious margarite that Christe speaketh of, whiche your grace seekyng for with great desire, (whan ye had once founde) solde all that ye had to bye, and thought your treasoures well bestowed if it might so fortune that ye myght fynde meanes to make all Englishe men whiche woulde reade or heare

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it, to bee partakers of the same. This is the graine of mustardsede whiche whan it was so fine and so litle that the vnlearned sorte of Englishe men could scarce possibly sele or see it, ye of your exceding charitie and zele towardes your countrey folkes did in such wyse helpe to sowe in the fielde of Englande, and dyd so cherishe with the fatte barleyng yearth of the Paraphrase, that where before it was in the eyes of the vnlettered the lesse of all seedes, it is now shot vp and growen muche larger in bredth, then anye other herbe of the fielde, so that it now spreadeth the braunches in suche a coumpace, that all Englishe readers maye therein finde manye places where to light, and to bylde theim nestes, in whiche their soules and consciences may to their ghostely coumforte quietly repose themselfes. This is the spiritual leauen whiche your grace beeyng a ghostely housewyfe for the behoufe of all the whole royalme of England, and other the kynges maiesties dominions, harbe in suche wyse hidden in all the whole fower perches of Englishe meale, East, west, North and South: that by the benefite and meane of this paraphrase it is now all made sauoure and of a pleasaunt relice to all Englishe peoples taste. Where the texte of the ghospel afore was in some partes (though alwayes special good and holsome foode & bery restoratiue to suche as were hable to brooke it,) yet to the complexion of grosse, rude and greue stomaked Englishmen disagreeyng and harde of digestion, yet ye by procuring the whole paraphrase of Erasmus to be diligently translated into Englishe, haue minced it, and made it euery Englishe mans meate, though his stomake be neuer so weake or tendre. Where afore in some partes agayne it semed to bee so light meate, that the grosse stomakes dyd no lesse lothe it, then the children of Israell dyd Manna in deserte, whan they sayed: Our soule is qualmishe ouer this meate beeyng toto light, and is readie to cast it vp agayne: your godly cure in conseruyng it with the paraphrase of Erasmus in Englishe, harb made so sownde and substaunciall meate for all complexions of people, that it maye bee to euery bodie like the aboundaunce of quailles rayning downe in wildernesse from heauen, suche as best stoode with euery bodies stomake, appetite and most desire to be pleuteously fedde withall. Where of it selfe it is a meate most pure and simple, & therfore to some delicie mouthes vsed to none but fine termes, to the peinted colours and exornacions of retorike, it semeth dry and vnpleasaunt, it is now by the eagrediule sauce of the paraphrase made more liquide to renne pleasaunely in the mouth of any man whiche is not so muche infected with inbrate blyndnesse of hert, with malicious cancerdnesse, and with toto much peruerse a iudgemente. For Erasmus lyke as he doeth in all his workes excell and passe the moste part of all other wryters: so in this worke of the paraphrase vpon the newe testamente he passeth himselfe. Therfore moste gracious Ladie although your demeriges are so ferre abour all prayses of man, that how fer forner I wade in magnifiyng your vertuous disposicion, your deuote study and endeuour to doe good thinges, I shall be sure not to encurre anye suspicion of flatterie: yet do I at this present omittyng all other thynges, onely in Englandes behalfe make one emong the rest in rendryng publique thankes to your highnesse, as well for your other godly trauayle in fetherenge the knowleage of Goddes woorde as also most specially in setyng men in worke to translate the paraphrase of Erasmus vpon all the newe Testament, wherein ye doe both to the young and to the olde, as well to the high as to the low and no lesse to the riche

then to the poore, shew muche more bounteous liberalitie in deling about and in makyng common vnto all good Englishe people the heauenlye Iewels of Christes doctryne, then yf ye should open all kynges cofers of worldely treasures, and dele to euery one suche aboundaũce as myghe make them all worthie and ryche for euer in this worlde. And as ye haue herein born a dede worthie suche thankes and rewardes as lyeth in none but onely God to repay, and a dede to vs your moste louing and obedient subiectes so beneficiall as no hert can estime, (muche lesse any toungue or pen expresse:) so doubet I not but that ye haue dooen a thyng to your moste regall spouse the kynges Maiestie so acceptable, that he wyll not suffer it to lye burryed in silence, but will one daye, whan his godlye wysedome shall so thynke expediente, cause thesame paraphrase to be published and set abrode in printe to thesame vse that your highnesse hath ment it, that is to saye, to the publique commodite and benefite of good Englishe people now a long tyme sore thirstyng and hungrying the syncere & playne knowleage of Goddes woorde. For his most excellent Maiestie beyng a man after the herte of the Lord, being a right Dauid chosen to destrue Goliah the huge and coumbrous enemie of Israel without anye armour, and with none other weapõ but the stone of goddes woorde cast out of the slyng of the diuyne spirite wrokyng in him & his lawes made here in Englande, & being the elected instrumente of God to plucke down the Idolle of the Romishe Antichriste, who folowyng the steppes of his father Lucifer hathe not onely vsurped a kinde of supremite & tyrannie ouer all prynces on earthe, aswell christen as Heathen, but also hath emsourged against heauen, and hath lifte vp and exalted himselfe aboue all thing that is called God, making boythe the playne comaundementes for the aduauncing of his owne more then Phariseiscall traditions, peruertyng the true sence of the holye scriptures and wresting them to the maynteinuance of his abhominacions breyng bothe afore God and man detestable: his highnesse beyng our Ezechias by the prouidence of God deputed and sent to be the destruier not onely of all counterfaicte religions (who swarmed emong vs like disguised maskers and not mummers, but mumlers, who vnder the cloke of holynesse seduced the people, and deuoured the houses of riche widowes, and were maintayners of all superstition, idolatry & rebellion) but also to roote vp all Idolatry born to drad images of stone and tymber as vnto God, and committed to other creatures in stede of the creatour, directely agaynst the expresse woordes of the precepte: Thou shalt haue no mo godes but me, his most excellent maiestie (I saye) from the first daye that he wore the Imperiall croune of this Royalme, foresaw that to the executyng of the premisses it was necessarie, that his people should bee reduced to the sincerite of Christes religion by knowyng of Goddes woorde: he considered that requisite it was his subiectes were nouzled in Christe by readyng the scriptures, whose knowleage should easily induce them to the clere espying of all the sleightes, of the Romishe sugleyng. And therfore as soone as myghe bee, his highnesse by moste holsome and godly lawes, prouided that it myght bee lefull for all his moste feithfull louyng subiectes to reade the woorde of God, & the rules of Christes discipline, whiche they professed: he prouided that the holy Bible should be setforth in oure owne vulgare language, to the ende that Englande myght the better attaigne to the sincerite of Christes doctryne whiche they myght drawe out of the clere fouteayne & spryng of the ghospell

renning euermore clere without any mote or mud, rather then out of the mud-
die lakes, & puddles purposely infected with the filthie dregges of our Phili-
stines the Papistes, who had stopped our sprynges to driue vs to their poi-
soned muddie gutters, and furrowes. By this his maiesties most godly pro-
uision it hath come to passe, that the people whiche long tyme had bene led in
errour & blyndenesse by blynde guydes, mounkes, fryers, chanons, & papisti-
call preachers, do now so plainly see the clere light, that they do willyngly ab-
horre idolatrie & superstition: they do now knowe their duetie towardes God
& their Prince: they do now embrace the veritie for veryties sake: they see where
and how the leauen of the papistes hath by continuaunce of time & for defaute
of scripture soured all the whole barche of Christes doctrine: they see howe
being led by blynd guydes and pastours in the derkenesse of ignorauncе, they
fell darly in the diepe pitte of manifolde errours with the same guydes, they see
that lyke as the olde Phariseis in the tyme of Christes beyng vpon yearth had
corrupted the syncere doctryne of Gods woorde, and the pure vnderstandyng
of the lawe, teachyng the people to leaue their poore fathers and mothers de-
stitute contrarie to the playne commaundement, rather then to let their trea-
surie to be not enriched, whiche kynde of offeryng themselfes of mere couetise
had inuented, and did apply the same to the maynteinaunce of themselfes in
gluttonie and sensualitie: so now had the wicked papistrie deuised a meane to
picke the riche folkes purses, & the poore vulgare people clene to deuour vn-
der the couloure of goyng on pilgremage to this or that stocke of mans handie
making, and vnder pretence of seking health of the soule & remission of sinnes,
at the handes of Petur, James, John, & Mary, which coulde not geue it, but
whan suche thinges were asked them, blushed to heare God the only autour &
geuer of all good thinges to be so blasphemed. They see now that lyke as the
couetous Phariseis passed lesse at the violacion or breakyng of gods precep-
tes, then of their tradicions, and put more iustice in washyng the outsyde of
their dishe or their cuppe, then in the innocencie of lyfe and puritie of the con-
science within, in offeryng of mynies and rue for their lucre, then in perfour-
myng the office of charitie to the neighbour, sooner to wynke at their owne
blasphemies against God, then to remit a small trespace committed by their
weake brother against the fond ceremonies whiche they and the sawiers had
deuised and added besides the lawe: so the beaste of romishe abominacion to
had clene subuerted the true interpretacion of Christes ghospel, and by his
mere tyrannie ioyned with most craftie deluſion, so had inuected into Christes
churche and holy congregacion, al thynges that were contrary to Christe, that
is to wete, in stede of pure feith suche as Christe requireth, & feith lapped in a
patched cloke of beggerly woorkes and ceremonies of his owne dressyng, &
fetchyng forth in stede of religion, superstition: offeryngs in stede of charitie:
buildyng of chauntreys in place of releuyng and mainteinyng the liuely tem-
ple and image of God in the poore: encensyng of images in stede of the pure
sacrifice of an innocent lyfe: in stede of trusting in Gods mercies trusting in tre-
tals & masses of stata ceiri: in stede of heauen, a purgatory consisting of materi-
all fyer, & the same to be redemed vp money geuen to him: in stede of declaryng
our free redempcion in Christe and by Christe sealed with his most precious
bloud, the Antichriste of Rome seduced the simple people to putte their affi-
aunce for remission of synnes and obteyning the ioyes of heauen, by his par-

bones contenied in a piece of parchement or paper in a hempe of lead hanging at it, and to be bought of him or of his generacion the mounkes & freres for money: in fiede of the holye Bible, legenda Sanctorum, the miracles of our ladie, & marvelloges, which themselfes deuised and never durft fet furth untill the parrie of whom they were made, had been an hundred yeres dead, for feare of being taken in a lye: in fiede of obeying our liege Lorde and fouereigne, to be fubiect to forein potentates: in other abuses fo innumerable, that no time or woordes may fuffice to declare or reken them up. And in this blyndeneffe had Englande fill continued, had not God of his infinite goodneffe & bottomeleffe mercye reifed up unto us a newe Ezechias to confounde all idolles, to deftruie all hillealtares of fuperftitio, to roote up all counterfaicte religions, and to reftore (as muche as in fo litle tyme may be) the true religion & worfhip of God, the fyncere preaching of Goddes woorde, & the booke of the law, that is to fay, of Chriftes holy Teftament to be read of the people in their vulgare tounque. That if in fo litle tyme having no more helpe but the mere texte of the Bible, the people thorough the goodneffe of God and the inftincte of his holye fpirite haue had the ives of their herte and foule fo opened, that they haue not onelye fpyed the abuses afore mentioned, & thoufandes mo in whiche the Romifhe Babylon hath certain hundred of yeres holden all chriftendoune captiue and thrall: but alfo haue fo conformed themfelfe to the fyncere doctrine of Chrift, that thei do with moffe glad will, with moffe earneffe zele, and with moft ftudious diligence embrace ye truth, abhorre the errours wherin they were afore drowned beteft the fuperftitions wherewith they were afore delited, hounger and thirft the fyncere knowleage of goddes woorde by the goodneffe of God and the gracious prouffio of our moffe noble Ezechias king Henry the eight, now dayly miniftred unto them: how is it lykely ye they would profite in godly knowleage yf they had fome other godly expofition or declaration of fome good fyncere writer upon the newe Teftamente for their ferther eftfyng? Of truthe fore truely there cannot any one man be picked out more apt and mete then Erasmus, efpecially in this his paraphrafe, whiche your highneffe of a moffe godly zele hath thus procured to ber turned into Englifhe: whofe doctrine as it is not in any poynte (after my poore iudgemente) corrupt, fo doeth it without violence or extremitie of woordes utter the doctrine, edifie the conficence, declare manye abuses, detecting the enemies of Goddes woorde and fupplanters of his ghofpell, by fuch true and lyuely makers, that they may be eafily knowen, fo that it cannot be doubted, but it fhould ber bocredible furtherance towardes the ripyng of the knowleage of Goddes woorde, yf it myght or fhall fo ftande with the pleafure of our fayed moffe gracious fouerane Lord, beyng next and immediately under God our fupreme hed. Which thyng verely I would wifhe and pray to God might fo frame for two confiderations, the one, because that the people hauyng the paraphrafe of Erasmus, fhall haue the pith of all the doctours and good writers, that haue anye thing fetfurth for the declaratio of the Ghofpels, the Acres, and the Epiftles, fo that Erasmus maye ftande one alone in as good fiede as a greate noũbre of other expoftrours fetfurth together: & the other, because my herte doeth wifhe that I fetting furth of goddes glory, the deftroying of idolles, the confoũding and defacing of all popifh trumperie, the publifhing of the Bible, & ghofpel of

Chrifte

Christe, so godlye by his highnesse entended, so stourely entreed, and so luckily begon, might by thesame our moste gracious soueraigne be in such wise prosecuted & brought to effecte, that whā heauen no longer willing to spare him to the worlde, but that he must geue place to nature, shall call him to receyue a croune of immortalitie, and he for desire therof shall willingly surrendre and geue vp this emperiall croune of worldely dignitie, to the moste regall Impe his sonne, our noble Prince Edwarde, he maye deliuer to thesame a people so well framed, and trained to his hande, that thesame maye withall ease & prosperous successe, and without any let of stumblyng blockes to bee layed in his waye by papistrie, continue the godly trade now at this daye well begoonne and (thankes to God) luckily proceding. I would wishe (as in dede I hope no lesse,) that he might not nede to be put to any further trauayle or cure, but well to conserue & kepe thinges in thesame staigh and order that his moste noble father mynderh to leaue all vnto him. Our Dauid Henry the eight hath alreadie so substauncially cast the foundacion, and reised the buildyng of the Temple, that I truste it shal be no burden for our young Salomō to consummate and finishe thesame whan his tyme shall come. But nowe I perceyue myselfe, whyle I entre into openyng the desire & prayer of my herte, to haue entred into suche a large fielde of talke, whiche the experience of kyng Henries exaumple concernyng the trade of religion, and the hope of Prince Edwarde to be a right folower of so right a lebyng father, doth minister vnto me, that except I here sodainly breake of, I am drawen to wade so fer in their prayses, that I were not hable in long time to fynde any waye out agayne. Omitting therfore at this presente the moste worthie and moste iustely deserued prayses of of them both, I shall turne my style somewhat to treacte of Luke whome it pleased your highnesse to commit vnto me to be translated. Which commaundement whan it came first vnto me in your graces name although I knewe how litle it was that I could do in this kinde, yet was I glad that your commaundemente dyd so iustelye concurre with the determinacion of myne owne minde and purpose. For I had long time afore with mature deliberacion and also with aduised election appoynted with myself to translate this paraphrase vpon Luke, as soone as any suche libertie might bee, and to make it vnto your grace a testificacion of my duetie and thankefull remembraunce of your manyfolde benefites afore doen to me of your mere bountie. And tweo thynges there wer that had moued me to take this prouince moste specially in hand, the one because that as Luke is the longest of all the Euangelistes, so is he of all men noted to haue wryten his gospel moste exactely, aswell by relacion of the Apostles whiche were present and conversaunt with Christe whyle he lyued on yearth, as also by the instruccions of Paul who was moste earnestie and full in the iustificacion of feith, & moste pitthie against the iustificacion of workes (albeit they do all in this poynete of doctryne throughly consente & agree.) The secomd was, for ý Erasmus who did in this paraphrase bestowe more diligence then in moste of the others, had specially dedicated thesame vnto our mostenoble king Henry the eight. And I thought I could not deuise any apter gift to present his moste dere beloued wife withall being of the lyke zele, affection, godlinesse, & denocion that he is, than thesame worthe translated into Englishe, whiche I certaynly knewe his maiestie to had singularly well allowed and moste graciously accepted in latine, and in perusyng thereof to be daily

exceedyng muche delighted. And I nothyng doubt, moste gracious Ladie, but that the readyng therof should cause no lesse delectacion of minde to you, if the thing were so well done as some mã of more learnyng perchaunce could have doẽ it. And in this behalfe none other refuge I haue but to your moste benigne fauour and pardone well to accept myne honest herte, myne earneste zele, and willing labours. For as touchyng the translacion selfe, though I iudge and plainly confesse myselfe to be by many degrees inferiour in knowleage & facultie to all the others whom I heare that your highnesse hath appointed to the translating of the other partes, and though I cannot of myselfe premisse any hablenesse to take such a prouince in hande: yet (my herte better seruing me hereunto then perchaunce my hande hath done) whan I sawe that your graces resolucion & pleasure did helpe to minister courage to myne owne herte desire, I conceyued boldenesse to attempt & enterprise the thyng, & thought it moste expedient to shew myne obedience & prompt good will to do your commaundemente, trusting that though I haue not been hable in all behalfes and poinctes requisite, fully to discharge the office of a good trãslatour, yet I haue expressed ꝑ sence & mening of the autour. As for the grace of the latine tongue I thynke vnpossible to be tiuely expressed, as this auctour doeth it in the latine by reason of soondrie allusions, diuerse prouerbes, many figures, and exornacions retoricall, with Metaphores innumerable, whiche cannot with the like grace be rendred in any other language then in ꝑ latine, or greke, besydes that an infinite sorte of woordes there be, whose full importyng cannot with one mere Englishe woorde equiualently be enterpreted. And this imperfeccion I haue to my litle power so laboured to redoubbe, that I trust there be not any poynete of pichthie significacion any where conteyned, whiche I haue not in one or other place of the sentence by some meanes throughly touched. And forasmuche as I consider it to bee a paraphrase, that is to saye, a playne setting furthe of the sence of the texte with as many woordes as the circumstaunce therof for the better linking of one sentence to an other doeth require, I haue not so precisely bound my selfe to euery woorde & syllable of the letter, but that I haue taken more respecte to the explanacion and declaryng of the sence, then to the nownbre of the latine syllables. In translatyng of the breaye texte I thynke it requisite to vse some scrupulosite (& yf the translatours were not altogether so precise as they are, but had sum more regarde to expressing of the sence, I thinke in my iudgemente they should doe better) but in a paraphrase, which of it selfe is a kynde of exposicion & of commentary, I thinke it nothing needefull to be so precise in the woordes, so the sence be kepte. And this I dare auouche, that yf any interpretour shoulde in some places bee as brieff in the Englishe translacion as the auctour is in the latine: he should make thereof but a derke piece of woorke. For that is the onely thyng that maketh the breaye texte selfe so derke as it appeareth to bee. In Luke I haue had somewhat the more businesse, bycause that the Latine exemplaries (through whose defaute or negligence I am vncertayne) do varie and not well agree, some hauyng more or lesse then others, some hauyng an other woorde than an other copie hath, some beyng otherwyse poynted then the rest. Wherby I haue in some places been driuen to vse myne owne iudgemente in rendreyng the true sence of the booke, to speake nothyng of a great nownber of sentences, whiche by reason of so manye membres, or parentheses, or digressions as haue come in place,

are so

[illegible]

¶ The preface to the tranſlation

[illegible]

graces commendation [illegible] ſet forth to the

[illegible] profite and benefite of all the whole

[illegible] congregation of this churche of

Englande. [illegible] London the [illegible]

daye of Septembre in the

yere of our Lorde

M.D.xlv.

¶ The preface of Erasmus unto his paraphrase upon the ghospell of Luke.

¶ Unto the most puissaunt and most victorious prince henrye the eight kyng of [illegible] frauence and [illegible] lord of the [illegible] [illegible] of [illegible] [illegible] [illegible] and prosperous countenaunce.

[illegible]

The preface of Erasmus Dedo

[illegible]

[illegible]

The

[illegible]

lyuely

lyuely worde of the father is Chriſte. He had ſent Moyſes and the prophetes: and by them was the nacion of the Jewes taken in cure to be healed: but they were not [illegible] healed [illegible] the worde of the father was of ſufficient vertue and efficacie to heale the diſeaſes of man, and not onely the bodie diſeaſes but alſo the mynde and hearte ſickeneſſes. For it is a marke wherby to be knowen what a phiſicien of great experience is, [illegible] from their bitter [illegible]. In ſuche tyme as the ſtomake is ſo diſeaſed [illegible] that it abhorreth [illegible] euery kynde of meate [illegible] the pacient [illegible] his healthe, and of ſuche maner a diſeaſe was [illegible] ſicke before the cōmyng of the heauenly phiſician. Whiche thyng had [illegible] ſpoken. There [illegible] abhorred al kinde of meate, thei were [illegible] euen to the gates of death. There had bene many worldly diettes tempered by the philoſophers, as for example by the ſect of Pythagoras, by the Academikes, by the Stoikes, by the Epicures, and by the Peripatetikes, promiſyng perfecte health of the mynde: there had ben alſo [illegible] tempered [illegible] pocions [illegible] and appoyntyng [illegible] of religion and of leuyng [illegible] the prophetes [illegible] made [illegible] tempered [illegible] to the ſame [illegible]. But by reaſon of diſeaſe growyng [illegible] the phiſicke [illegible] becauſe [illegible] not [illegible] any other good [illegible] and [illegible] it might appere. The ſtomake of [illegible] that [illegible] as it had bene with [illegible] on the one ſide turne their face awaie from the morall preceptes and [illegible] of the philoſophers compoſed with great labour and [illegible] and on the other ſyde by the obſeruaunces and [illegible] of Moyſes [illegible] were made the more ſuperſticious, but nothyng the better men. As for the diet [illegible] whiche the Prophetes miniſtred, had no good [illegible] in their mouthes, and therfore was there no credite geuen to their promiſes. Wherfore the father of heauen whan he [illegible] becauſe he [illegible] of al [illegible] he had created, ſent [illegible] his worde [illegible] heauenly medicine [illegible] people from al [illegible] of them, [illegible] of vs to [illegible] our diſeaſe [illegible] and confidence in the phiſician. And [illegible] as the [illegible] phiſicians if at any tyme they cannot [illegible] pacient [illegible] with their pacientes [illegible] commonly [illegible] to leaue ſome booke or receipt of phiſicke with them wherby the parties that are ſicke maie be their owne phiſicians [illegible] quire. So the Lorde Jeſus when he returned into heauen, left here to his Apoſtles a [illegible] receipte of the goſpell, [illegible] for euery bodie that wil take it, but of great vertue and efficacie, if a man receiue it as it ought to be and [illegible] to take it to his profite and benefite. The chief thyng that [illegible] it, is [illegible] truſt and affiaunce in the phiſician. Neither is it ynough to haue [illegible] it, but it muſt be receiued and conueied into the bowels, that as ſone as it is receiued within the ſtomake, the vertue therof maie haue full courſe [illegible] throughout al the bodie. At ſuche tyme and [illegible] it begynneth to [illegible] and ſhake al the partes from toppe to toe with the [illegible] of his [illegible] but after this great troublyng and confuſion immediatly enſueth greate tranquillitie of mynde and quiet of the conſcience. The

phisicians of the bodyes, but practitioners, and pothecaries that but meddle
there arte, but them, and themselves are the prescribers and appointers
In what is that ought be given to the sicke. Christ alone it is, and none else that
hath prescribed the medicine of everlasting salvacion. The Apostles and their
successours the bishops are no more but ministers, that temper in due proportion,
that give and take to poticaries, that take to the sicke, not
scripture of their store, but of a bishes. They bayne in water, but Christ it is
that washeth the soule. Their teache the tongues, wherby be taught and bre
thered unto them, but Christ alone it is, which maketh that their learnyng
maye take effecte. The corporall phisicians hadde often times have a sight
their subiectes of the diseases, as also in appointing medicines for their amen
dement and many times in doubt of medicines that appoinde thynges that are
lethal poison to the sicke, according to the saying of the olde poete.

Many of the medicines be good that are brought,
But many of them again are deadly that are nought.

But of the phisicke medicine Christ alone there is but onely one receipte which
ought of no mortal creature to be either corrupted or altered. And forasmuch as
concerning it is confect of no more but one simple, so that although that whole parte
and bodye it were to be ministers of the same, yet should ye flesh to hadde their of
fice, yet maye take it a number onte bremself, so that be have a mynde fresh
for ever bring a mynde quyete, that be bitterness of death. For even that same sweete
and healthyl treasure of all, hathe alone, none but he is of power able to heale
all the whole man, bodye and soule, and thereby greate health by bremself in his owne
persone, and many times also by the ministerie of his Apostles and Disciples.
Yet to letter more all that whole learnyng and arte of physicke, hath three markes
principally whereby that one that it may driven the bodye from diseases, and
from the tongues all bodye bitter diseases, and thus parte is by the physicians
termed called [illegible], that is to say the arte of cutyng or breaking diseases, or
comfortyng there arte is to preserve and continue the healthful state of the bodye
to increase the strength, and this parte of physicke they place in the ordering of
the diete. For the physicians bodye not surmoise every meate, but strong, or rotte,
they bodye not surmoise great portions of commoyne to consume and waste the
healthe as men in manner drawing and shattering the bodye to be a sickly
but commonly they minister such thynges as may make the bette healthe and
more, rye and other grue the bodye substance at large. Also there is that
of a minister to be the person of death, which troubleth the soule and con
fesse bath repentance and empeyring bodye death, discharge and bitterness
of conscience. Christ immediately thereupon is given an ordinance of consolation
etc., of reading and of more perfecte doctrine. For it a politicke, as soone as
he hath made the bodye empte by purgacion, should too hastily give up the
sicke patient and sat him alone, it is all bitterness and wrapper be left taken it is
bitterness of all the strength, some potent a sage of a greater sickness may take
it as too tyrannye for the poulsy, the generall taking of consolacion of all the trou
bles and inclines hereupon may be feared, as a consumption. Also after that
repentance hath said before our conscience and hath left behind our bitterness, and
baptisme hath wrought a purgacion and made be empte and bodye from all
synnes, there be certayne thynges ministered, and given to us, as more delicate
repentance

re, whiche the ſoule agayne becommeth [illegible] and made [illegible] is voyded out, and [illegible] in ſtede thereof [illegible] is waſſhed out, and takyng [illegible] to the beſt part in [illegible] and [illegible] is voyded out, and in place thereof [illegible] of [illegible] is [illegible] with the earneſt [illegible] of peace [illegible] pleaſures of the fleſhe is [illegible] out of [illegible] heare [illegible] the [illegible] [illegible] Euangelical [illegible] the market of our [illegible] hearte [illegible] the ſame [illegible] hath made [illegible] his [illegible] and therefore [illegible] as yet [illegible] conuerted [illegible], [illegible] as there are yet weake [illegible] perfecte [illegible] the meaſure of [illegible] perfecte [illegible] of [illegible] the Apoſtles [illegible] had gathered perfecte ſtrength [illegible] this conſideracion the worde [illegible] the eatyng of the bread that is come from heauen [illegible] to the raiſyng of the fleſhe [illegible] of his [illegible] as bread to the ſoule doeth make the ſame lyfe and ſtrong [illegible] doeth [illegible] and bryng them [illegible] is euen to the contempte of this [illegible] hath a [illegible] vnto lyfe. And though al the [illegible] of god haue a [illegible] vertue and power in [illegible] hath [illegible] the [illegible] perteineth to the goſpell. [illegible] it is, that [illegible] the [illegible] of God. But yet in the [illegible] ſhould remaine, wherein he might [illegible] power, becauſe there [illegible] ſome difference betwene the [illegible] and the [illegible], betwene the [illegible], and the

ſpirit

[illegible]

and

not poſſible to bryng to paſſe, but that the ſaid trueth after that it firſt entred poſſeſſion vpon the countreis of Grece, inuaded alſo the citie of Rome, and the braue courte of Nero [illegible] ſpred it ſelf abrode throughout al and [illegible] the prouinces of the empire of Rome [illegible] in the ferthest partes towarde the [illegible], and bare the [illegible], [illegible] the peoples of [illegible] [illegible] [illegible] of the worlde [illegible] in their languages [illegible] [illegible] [illegible] a generall [illegible], that begonne to ſyng [illegible] reioyſing to the lawde and prayſe of Jeſus Chriſt the onely [illegible] and ſauiour of the worlde. And al this while the preachyng of the ghoſpell [illegible] hath [illegible] of this [illegible] good [illegible] and geuyng [illegible] of the ghoſpell. [illegible] perſone [illegible] that hath been [illegible] to ſuffer death [illegible] of [illegible] the moſt [illegible] the [illegible] and plain [illegible] thouſandes of men both olde and yong [illegible] and [illegible] haue [illegible] others [illegible] out [illegible] [illegible] how muche more [illegible] reaſon [illegible] the thynges [illegible] the [illegible] reaſon [illegible] for prayſe be [illegible] that is to ſaie, the Greke [illegible] of the [illegible] ouer [illegible]. And the ſaid philoſophers [illegible] not one of the [illegible] a boke to be [illegible] [illegible], and be [illegible] great [illegible] the [illegible]. For [illegible] creature [illegible] haue [illegible] the [illegible] [illegible] in [illegible] as the [illegible] perſone [illegible] of [illegible] man [illegible] the [illegible] of [illegible] [illegible] a certain [illegible] to [illegible] [illegible] in the [illegible] [illegible] the [illegible], but the Chriſtians. For euen he had periſhed too, if there had not been made a [illegible] of Chriſte and hym together in our ſcholes of diuinitee. [illegible] the philoſophie [illegible] but [illegible], the worlde [illegible] the [illegible] by meane of the [illegible] of religion [illegible] againſt the [illegible] meane of the philoſophers [illegible] to be [illegible] by meane of the Sophiſters [illegible] to be [illegible] of [illegible] argumentacions, by meane of the [illegible] in the [illegible] of eloquence, by the tyrannes [illegible] with al ſortes of [illegible], by meane of kynges [illegible] magiſtrates, [illegible] in [illegible] and [illegible] in the [illegible] of [illegible] ouer [illegible] and other [illegible], and by meane of [illegible] of this worlde. All [illegible], [illegible], as a [illegible] and [illegible] the [illegible] of the trueth Euangelicall [illegible] and [illegible]. For at the light of the ghoſpell [illegible] it [illegible] that all

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

fortuned in the epistles Apostolicall. When I wrote the paraphrase vpon Matthewe, I looked for nothyng lesse, then that John should bee earnestly requested, and immediatly after hym this Lukas. But nowe to thentente there shal not any glasewyndowe or gappe bee seen emong the Euangelistes, I will adde Marke also vnto ꝑ other three: albeit he that dedicated foundrie ghospelles to foondrie men, maie seme to doone neuer a whit more contrarie to reason, then did Saincte Hieroame, who dedicated yea euen ꝑ lesser prophetes vnto seueral persones. I haue elsewhere geuen aduertisemente, and doone now eftsones geue warning vnto the reader, that he esteme no more auctoritie to be in my paraphrase of mine, then he would geue to the commentaries of other writers. For I doee not for any such purpose write paraphrases, because I would shake or lacke the ghospell out of mennes handes, but to thentente it maie be read the more commodiously to a mannes mynde, and with the more fruicte, lyke as meates are sauced to the ende they may be taken with the better will and the more delectation. Yea and of one farther poynte also must I here warne a reader that is somewhat grosse of vnderstandyng, whiche is that it bee not myne owne woordes that I doee any where speake in the paraphrase, leste the ryng whiche vnder the persone of the Euangelike is spoken vnrely and truely, maye seme to bee arrogantly spoke vnder myne owne persone. The lord Jesus geue his spirite vnto you moste noble kyng, to the ende that vnder your protection keepyng a true Christian Quiete in deede, the veritie of the ghospell maie from date to date more and more reigne and flourishe.

Geuen at Basill the xxiii. day of August in ꝑ yere of our lord. M. D. xxiii.

The life of sayncte Luke wrytten by S. Hierome.

THat a phisician, and borne in Antioche, was not ignorant of the greke tounguē as his wrytynges doe shewe, he was a scholmer and disciple of the Apostle Paule, and a companion of all his peregrination. He wrote a volume of the ghospell, of whome the same Paule sayeth in thes wordes. ¶ We have sent with him a brother whose praise is in the ghospell throughout all the congregations. And again to the Colossians: Salute here Luke the phisician greeteth you. And to Timothe Luke is with me alone. He lefte forth also another speciall good booke which is entitled the Actes of the Apostles, the story whereof came curentlie to Paules tyme beyng and tarye agayne two yeres at Rome, that is to sayde, vnto the fourth yere of Nero the emperour there. Whereby we doe well perceyue that the sayd booke was made in the same citie. Therefore as for the circumcision of Paule and of Tecla the virgin, and all the rest of Luke by him wrytten, he reuoketh them vnto the apocryphes. For what maister a company is, that a companion so wise should be ignorant of, or doube, thou he among his other maisters be ignorant of this thing alone? Certaynly in whom he was here before that tyme, report=eth that a certayn priest in Alexandria beyng an affectionate fauourer of the Apostle Paule, was conuicte before Tubis for breyng out of the same booke, and that the priestes conte=sed vnto him to have broken the tyme for the loue that he bare to Paule, and the booke by reason thereof to have escaped them. Some wryters beare witnesse, that on a man Paule is the ghospell sayeth according to my ghospell, he signifieth of the wrytynge of Luke, and that Luke learned the ghospell not onelye of the Apostle Paule, whom he had not seen conuersant with the rest in the flesche, but also of the rest of the Apostles, whiche thyng Luke himselfe also declareth in the beginnyng of his owne booke, saying: As they have delyuered them vnto vs, which from the beginnyng sawe them themselues, and were ministers of the word, so it seemed good vnto me also, hauyng searched all things from the beginnyng, to write vnto thee in order, most excellent Theophilus, that thou mayest know the certeynte of those things whereinto thou hast been instructed. The ghospell therefore he wrote as he had heard, but the Actes of the Apostles he reported as he had seen. He liued vnmarried, seruyng euer the Lord without any wife. Whereof he was at Colos, a citie of Boeotia, hauyng his bones conueyed and buryed out of Achaia, together with the bones of Andrewe the Apostle in the tyme of Constantius the Emperour.

The Paraphraſe of Eraſmus vpon the Goſpell of S Luke.

The prologue.

¶ [illegible] haue taken [illegible] I thought good alſo(now that I haue [illegible] from the begynnyng) to wryte the diligently vn[illegible] that thou mighteſt knowe the trueth of thoſe [illegible]

Of the hiſtories of mennes writing, vpon conſideracion, that not a [illegible] is the [illegible] of thoſe [illegible] trueth of reportyng [illegible] to be in makyng [illegible] no man [illegible] great mattiers of [illegible] Jeſus [illegible] hath bene on earth for the ſaluacion of mankynde, what he hath taught, what he hath promiſed vnto [illegible] the doctrine of the goſpel, [illegible] a poore [illegible] the Apoſtles [illegible] choſen of our [illegible] by mouth onely [illegible] of the worlde [illegible] Therfore [illegible] the Apoſtle,

one of the thirtie, whom our Lorde Jesus hyrynge vpon the sea,
had presente appointed and chosen to this office, and also sendyng
of eight in the Apostles, were by inspiration of the holy ghoste abyndyng
putte the summe of the whole flock of the ghospelling, hyrynge not minding
nor doyng about the preachyng on to rase away from others any certyn to serve
of the faithfull man, but rather lette and persuade, yea forbidden by the
Apostles, that no man be Jewes, gentiles, or Samaritans, to take of the ghospel
preachyng, hyrynge lyke as not every man hath at that time both equal
fancyes and ye, to preache the ghospel, so therefore not every
man be bydden to the hyrynge and to handle the doctrine of the ghospel. If a
man in one hath attempted at yet the same to patche and to make a medley of
the doctrine of ye ghospel, as other heretics are wont, if
we shall minister acte, that is, to mixe and to gyve other things among
the true and holy ye ghospel of Christ, we shall be changed as they
had after taken only of the bye certain rumours and bruits of the common
people, yea and many times in hearing of them, but hyrynge something to
tell, either of a bell, and also of other, or else hyrynge, corrupted with some other
affection. And as most times in matters are of a greater and treable to
be corrupted, either that I perchaunce bewaire also some persons that by,
hyrynge through hyrynge see on the acte and doctrine of Christ and of his
disciples, that ye shall that matters ye not be certyn whether. Therefore,
the spirite of Jesus hath as it were appointed certayn to hyrynge,
that after ye hyrynge and ye, hyrynge the true and pure
sight benefit, yea as much as at that time they should be well hyrynge, and
yet nevertheless of a certe purpose and entent, lyke other others called, hyrynge
to be taken, supposyng in the mean time that, the office of hyrynge that
lacke in their hyrynge, and also some others in order have not to frame
hyrynge, yea at ye hyrynge, and also some of ye persons lyke have
hyrynge, entyrynge, yea many powers, muche contrary to the doctrine of the gos-
pell, and many have rather had an intente to hyrynge the holes of the house hyrynge
hyrynge and tales hyrynge for the greatness of the ghospell, then to let hyrynge
hyrynge as the holy ghost hyrynge hyrynge be available to hyrynge the hyrynge
hyrynge. If the holy hyrynge be compelyng a certayne order and perfite of the
house, yea or yea, hyrynge hyrynge matters as have been omitted by the
others, and also hyrynge the authority of other persons, hyrynge other hyrynge
to be have hyrynge, or hyrynge that hyrynge matters of certainty and hyrynge
matters of hyrynge disturb either fancy, yea their own imagining, or else hyrynge
some other hyrynge hyrynge but by the rumour and bruit of the people, hyrynge
is hyrynge man at hyrynge and hyrynge hyrynge not of the friend. And
yet hyrynge not the outward hyrynge to frame the perfite of this hyrynge that we least
to manner points at all of the things that have been and as hyrynge. For we
make it either of the greatness, as we know to concerne the glorye hyrynge
of the ghospell and the function of the virtues allyng for an author and
hyrynge matter it were hyrynge hyrynge to have found that Jesus hath born
witnesse of some points there be hyrynge without the particular of hyrynge
may not be hyrynge in some other things again there be the hyrynge
hyrynge hyrynge hyrynge hyrynge hyrynge hyrynge hyrynge hyrynge hyrynge hyrynge hyrynge
and some points hyrynge there be that may be hyrynge hyrynge hyrynge hyrynge

[illegible]

[illegible]

[illegible]

throughout the whole vniuerſall earth and that the great and mightie princes of the world haue in honour [illegible] and [illegible] to ſupporte it.

I doe certainly [illegible] the ſame thing alſo had our Lorde [illegible] alſo, and prophecied [illegible] that he lifted vp from the earth [illegible] ſhal drawe all thinges to him [illegible] the authours and workers of thinges, and the grea[illegible] and prouide [illegible] both not [illegible] thinges that haue paſſed before our tyme, as [illegible] many hundredes of yeres to come are prouided [illegible] been ſhewed by the goodly ymages of the prophetes [illegible] perſonallie [illegible] [illegible] of the goſpel [illegible] [illegible] conception of [illegible] [illegible] preaching [illegible] death. And [illegible] [illegible] the baptiſme of Ieſus, of his [illegible] of his doctrine [illegible] of his death, of his being layed in graue, of his ariſing againe from death to life, and of his returne into heauen. Theſe thinges [illegible] in an other tyme in his moſte conuenient place. I [illegible] the holy ghoſte [illegible] the firſte rudimentes and principles of the primitiue churche, when it firſte came vp and beganne, and alſo as it grewe from tyme to tyme greater and greater, what the chiefe Apoſtles Peter, Iames, Steuen, and [illegible] did, what they taughte, by what miracles, and by what affections they publiſhed the name of oure Lorde Ieſus, neither that I ſuppoſe that theſe thinges wyll be ſtraunge vnto thee [illegible] Theophilus [illegible] that [illegible] in an other [illegible] [illegible] of others [illegible] perfecte [illegible] ymages, which thou haddeſt heard of others afore tymes by their [illegible] voice.

harte, and wordes of mouthe, and maiste refuse the teachynges of a grea[illegible] whiche doeth at this presente [illegible] the false counterfaicte name of the gospel, set out these other pryuate [illegible]. And not thou alone, o Theophilus, [illegible] doeth not wryte these thynges to any one singuler person onely, but also al other persones, eyther at this presente tyme lyuing, or hereafter to come, whiche eyther be or shal be the same in dede, that thou arte called in name, that is to wete, the louers of god whiche renouncing and vtterly geuing vp the deuil, doe with [illegible] of [illegible] and with [illegible] themselues, [illegible] to the frendeshyp of god and the whiche [illegible] the [illegible] as al the good thynges of this transitorie worlde doe bende al their hartes to those thynges, that are euerlastyng and heauenly.

Theophil[illegible] [illegible] louer of god

The fyrst Chapter

When the tyme by the purpose and appoyntement of god prefixed, and by the [illegible] sayinges of the prophetes [illegible] and promysed, and by [illegible] of sondrye [illegible] geuen [illegible] for al [illegible] people was now come, that the sonne of God should take vpon hym the nature of manne, for to redeme mankynde by his deathe, and also al by his doctrines and by his example of lyuing, for to instruct vs towardes [illegible] of the worlde, and [illegible] by the gospel, and finally by his promises for to set vp our hertes [illegible] the hope of the life euerlastyng in heauen: for because [illegible] this same that was to be [illegible], was straunge, not the lyke hearde of in any age or tyme afore, the [illegible] of God by secrete wayes and meanes [illegible] thynges [illegible] no poynte at al, of any tokens or euident figures, [illegible] to a matter of [illegible], [illegible], and [illegible] to be [illegible]. For who hath euer heard a man to haue been borne of a woman [illegible] should [illegible] euermore reygne God in heauen. The histories [illegible] of the [illegible] are to be ful of straunge thynges that haue happened agaynst the [illegible] course of nature. In the bookes of the olde testament we reade that [illegible] the sea to haue opened [illegible] two [illegible] partes: water to haue been gotten forth of a harde stone by [illegible] it with a long rodde, and deade menne to haue been restored agayne to lyfe. But who hath euer hearde or begun to haue thought [illegible] without mannes seede? Yet in dede the chief article of our religion is this, that this same [illegible] to al persons throughe preached, that is to wete, Jesus to be the same Messias whose cummyng al [illegible] of the prophetes had promised and whome al the [illegible] of Moyses had [illegible] of a shadowe [illegible], and of whome onely al persones must hope and trust to haue their saluacion.

¶ There was in the tyme of Herode the kyng of Jewrie a certeyne prieste named Zacharie, of the course of Abia, & his wyfe was of the doughters of Aaron, & her name was Elizabeth.

Wherfore by the high wisdom and prouidence of god there was chosen [illegible] preest, the whiche beyng [illegible] his owne parte also borne into this worlde after a [illegible] straunge sorte shoulde goe before the heauenly chyldes bearyng of

[illegible]

the

the virgin Marie and the whiche through ỹ noblenes of his lynage (although ſuche as both were of lyuyng as had not afore that tyme bene hearde of) and by his autoritee, through his late giftes of grace gotten among all the people, mighte vnto Chriſt beyng not yet borne, procure the firſt knowleage and faith among the Jewes whiche were hard of beleue: euen as ỹ beginnyng of ỹ ghoſpel wherof Chriſt was to be the firſt founder and firſt bringer vp, was at the firſt beginnyng made acceptable vnto the Jewes, by the teſtimonie of ỹ olde lawe, the figure of the whiche olde lawe Zacharie and John did repreſent. Euen ſo thoſe partes of [illegible] the courſe of thynges beyng chaunged a contrarie waie, when as Chriſt whan his vertues and giftes of grace were ſpread abrode, did darken the glorie of John in the beginnyng of the preachyng of the ghoſpell as ſoone as it once ſpred itſelfe vnto the Gentiles, did as it were take awaie and abrogate ỹ autoritie of Moſes lawe. And for this cauſe Jacob the patriarche a great while before he died, beyng endowed with the ſpirite of prophecie, did foreſhewe many thynges whiche ſhould afterward come to paſſe. When it was nowe come to the mentionyng and namyng of Juda, out of whoſe tribe our Lorde Jeſus ſhould iſſue and procede by vtter deſcent, he ſpake theſe wordes of the prophecie folowyng. The ſceptre (ſaieth he) ſhal not be taken from Juda, nor the head rulers from the thyghe of hym, vntill he come ỹ ſhall be ſente, and he ſhall be the expectacion of all nacions. This prophecie did euidently ynough betoken that whereas ſhould at ſuche tyme ſe that the people of the Jewes whiche had afore from tyme to tyme euermore been ruled and gouerned by capitaines, iudges, kynges and prelates of theyr owne nacion, ſhould nowe be ſubiecte to a prince borne in a forein countrey. And the ſame prophecie did all vnder one geue a token, that the grace of the ghoſpell whiche the Jewes would deſpiſe and ſette at naught, ſhould paſſe and go from them vnto the Gentiles. But firſt of all Herode became the kynge of Jewry, whereas he was neither deſcended of the bloud of the Jewes, and yet was he, although an Idumean, a wicked perſon, was not onely enfraunchiſed and called to the honour to be a burgeſſe of the countreye of Jewrie, but alſo through the fauour of Ceſar Auguſtus then Emperour of Rome, obteined the kyngdome and reigne ouer the Jewes. Whereby euen by this token alone (though there had been no mo but no other) the Scribes and the Phariſeis, (whiche tooke vpon them the exacte and perfite knowleage of the lawe,) might haue perceiued that the tyme was nowe come when that ſame he ſhould be borne, whiche beyng a kyng and bryngyng a different or vnearthly kyngdome, ſhould bryng into the worlde an heauenly kyngdome, and whiche in the place and ſtede of tyrauntes, ſhould create paſtours, and in ſtede of cruell maſters, ſhould make them fathers. Furthermore, where as the dignitee of the Leuiticall priesthoode was in [illegible] high honour and in much eſtimacion among all parſones, the holy ghoſt had by the prophetes declared afore that this prieſthood alſo of the Jewes ſhould be abrogated and aboliſhed, after that he were once come, the whiche not beyng anoynted by man with material oyle bodily only, but beyng anoynted by God in ſpirite with the oyle celeſtial, ſhould by through a ſacrifice, beyng in dede no mo but one ſole ſacrifice, but the ſame an euerlaſtyng ſacrifice of moſt abſolute efficacie and vertue, take awaie all the ſynnes of the worlde, and ſhould through the breath of the ghoſpell, & the bounteous geuyng of the ſpirite of God, ſanctifie and make holy all thynges.

Of Herode the kyng

Melchiſedech pſal.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

both some hope of ofspring and multiplie the people of the Jewes by
giving a people pecuiar & chosen and dedicate unto God. For the Jewes being al-
together greedie and carnall, had not yet learned that a spiritual and ghostly
people was to be the Gods, would have be an heavenly generation & com-
mune to rule more and more to be multiplied with continuall succession of
time. They had not yet learned that Gods were the persons which had gribed
themselves for the hardome of heaven. And this matter did not a little grieve
them, seeing their mind is and especially Elisabeth, who was not ouermi-
rable by a much reproachfull and vncurtesie bodies, mouth called barren.
Was reported in the number of women of hard happe as one of whom barren
nesse was to be reputed and vnfortunate, or hope to have an heritor, because
that certain mariners having passed in the comparable of her vnfortunate bodie
barrenness, not considering in the matter of matrimonie. For the reproche
of barrenness is no natural or perdurable or ordinarie. Infinities do partake
of barrenness and the age of man to be vnfortunate. That the bon
trees and bestiall of God did of rebel fauour grow vnto the behoue places and
bodies of their parties. That thing which the strength and power of nature did
not give to the compagnying of their bodies.

The stile

[illegible] multitude of the people were
[illegible] praying.

Therefore when Zacharie received the office of the priestie in the order of his
[illegible] was in the [illegible] and continuing
[illegible] the Tyde of God after the [illegible] the facts [illegible]
[illegible] and [illegible] the
[illegible] the [illegible] of the tem-
[illegible] that [illegible] for the lots of Israel, or the
[illegible] the chance of the lotte to [illegible] was chosen to enter
[illegible] which was not [illegible] for any persone to enter
except the [illegible] appointed in the Levites order and
[illegible] that [illegible] the lettere [illegible] part of the temple to [illegible]
[illegible] certain [illegible] in the old law appointed that is to
[illegible] of [illegible] Sweet gabanum and frankincense of the [illegible]
[illegible] of sacrifice was [illegible] among the Jewes to be [illegible]
[illegible] others. In so much that to the [illegible] of this sacrifice [illegible]
[illegible] not [illegible] not yet [illegible] of the le-
[illegible] Yet [illegible] the priestes [illegible] to [illegible] thoue,
[illegible] and [illegible] for that place [illegible] making their devoute
[illegible] that God would [illegible] that that
[illegible] for the [illegible] of the [illegible] people and [illegible]
[illegible] the priestes [illegible] the sacrifice in the [illegible]
[illegible] the people to [illegible] the [illegible] of [illegible]
[illegible] to the [illegible] and rites of sacrifice did appertaine. [illegible] the priestes
[illegible] for the people but also [illegible] the pre-
[illegible] as [illegible] a more [illegible] [illegible] as the
[illegible] into the errours and vices of the world.

[illegible] ¶ And there appeared vnto hym an angel [illegible] of the Lorde [illegible] on the right ſyde [illegible] [illegible]

Therfore whereas Zacharie had many yeres [illegible] with moſt earneſt deſyres cryed [illegible] the reproche of barennes [illegible] of beyng without [illegible] make a [illegible] with more [illegible] prayers [illegible] before the [illegible] the people [illegible] vpon the altare, [illegible] from heauen, [illegible] of [illegible] angel that [illegible] of ſome [illegible] Angel [illegible] onely fearing [illegible] that the [illegible] that the [illegible] of the ſoldiers or Angels of heauen.

[illegible] But the Angell ſayd vnto hym: feare not [illegible] the great [illegible]

[illegible] of mannes weakeneſſe to fall in trembling and [illegible] of the great [illegible] to take a [illegible] face [illegible] there is no cauſe [illegible] thou ſhalt be glad [illegible] people [illegible] and godly [illegible] long [illegible] [illegible] wiche

[illegible]

full of goddes heauenly.

[illegible]

[illegible]

C.iii. Distemper

[illegible]

[illegible]

[illegible]

onely preachyng of the ſame Helias, ſhall prepare the heartes of men, that [illegible] by the prechyng of the kyngdome of heauen [illegible] brynge vs vp to the hyghest poyntes of good perfeccion.

The texte.

¶ [illegible] Iohn [illegible] not hable to [illegible] becauſe thou beleued not [illegible] my wordes [illegible]

[illegible] Zacharie [illegible] the kyngdome of heauen [illegible] that before [illegible] the Prophete [illegible]

[illegible] thou ſhalt [illegible] vnto

And behold thou ſhalte bee dumme.

thee that ſhall bothe bee a true token of the promiſe in tyme cummyng to bee perfourmed, and alſo a puniſhemente for thy miſtruſtfulnes at this preſent. Beholde Zacharie, thou ſhalt vtterly from this daie be come dumme, nor ſhalt not haue power to bryng a woorde out of thy mouthe, vntill this childe beyng borne into this worlde [illegible] all the woordes of the whiche thou oughteſt not to doubte to haue bee made by the [illegible]. For the tyme [illegible] at hande that the [illegible] to be [illegible] ſhall [illegible], and [illegible] to ſpeake [illegible] ſuche as [illegible] to beleue ſhall obey and folowe the preachyng of the goſpell.

The texte.

And the people wayted for Zacharias, and maruayled that he taried in the temple. And when he came out [illegible] And he beckened vnto them and remayned ſpeachleſſe.

While theſe thynges were in doyng betwene Zacharie and the Aungel, there in the meane while [illegible] both of the people [illegible] waityng and lokyng that the preeſt ſhould come forth accordyng as the maner was, to execute and finiſhe the reſt of the rites that were vſed to be done abrode in the preſence of the multitude. And ſtraite they were ſtriken in a great wondre, that he made [illegible] in the tabernacle a longer ſpace than the wonte was. [illegible] Zacharie [illegible] and ſhewyng [illegible] him, for the whiche thing the people right wel [illegible] that ſome viſion had appered vnto him, while he was [illegible] and beyng together with [illegible] of God [illegible] is woont to make a great [illegible] in the face and [illegible] of a mortall mans face and countenaunce [illegible]. And when he had [illegible] by ſignes and tokens of [illegible] that [illegible] had been done to the commendacion of God [illegible] was [illegible] pleaſed therewith, and that they ſhould therfore [illegible] thankes vnto him [illegible] of his [illegible].

[illegible] had [illegible] as he was, remain ſtil within the temple [illegible] the number of the [illegible] were compired [illegible] the people of the Jewes at that [illegible] a prieſt that could not ſpeake, as an vnlucke and a token of [illegible] afterward to come [illegible] and to geue vp [illegible] ſhould put awaye [illegible] of the [illegible], and make them to [illegible].

The texte.

And it fortuned that as ſone as the dayes of his miniſtracion were out, he departed into his owne houſe. And after [illegible] ſaiyng: Thus hath the Lorde dealte with me in the dayes wherein he loked vpon me, to take awaye my rebuke among men.

And after [illegible]

When the ordinarie tyme of his miniſtryng in the temple beyng expired, Zacharie returned home to his owne houſe, and there vpon confidence and truſt of the Aungels promiſe [illegible] to his wife Eliſabeth. [illegible] there was no [illegible] of children [illegible] to the reaſon [illegible] but [illegible] a reproche [illegible] which ſhould bryng the

glad

glorie of god [illegible] knowlage by his life and his [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] than a glad woman, [illegible] [illegible] [illegible] [illegible] ſhal be aſhamed for because that ſo [illegible] [illegible] [illegible] of being the mother [illegible] [illegible] aged woman [illegible] [illegible] [illegible] [illegible] [illegible] that there [illegible] among the people of the giftes of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] happier than a great manye of others, the whiche [illegible] a great [illegible] of whom [illegible] [illegible].

And in the ſyxt moneth was the Angel Gabriel ſent from god [illegible] [illegible] [illegible] [illegible] [illegible] among women. The text.

These thynges thus done, it remayned that the holier and greater parte of this myſterie ſhould bee procured by the Aungel, that is to wete, that ẏ ſonne of

of God beyng [illegible] immortal, [illegible] of a virgin, beyng a creature ſubiecte [illegible] a man mortal [illegible] of [illegible] the [illegible] of the [illegible] ſhould be made. [illegible] from [illegible] beginning [illegible] God [illegible] that God the father would be [illegible] the [illegible] [illegible] of [illegible] the [illegible] [illegible] to [illegible] with the [illegible] [illegible] [illegible] [illegible] [illegible] of [illegible] of [illegible] of [illegible] the other [illegible] [illegible] [illegible] [illegible] the [illegible] of God: that is [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of a manne be [illegible] Ioſeph, beyng [illegible] the [illegible] of Dauid [illegible] of Dauid, the [illegible] to [illegible] [illegible] of [illegible] And the name of the virgin was Marie. God [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to thinke that no [illegible] [illegible] [illegible] [illegible] that [illegible] of a [illegible] to be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] the Aungell [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] thou ſhalt be [illegible] [illegible] [illegible] among all women.

The texte. ¶ When ſhe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

But the virgin, at the [illegible] ſight of the Aungell, and [illegible] at the [illegible] of his ſalutacion beyng ſtraunge and ſuch as neuer had been

been heard of afore that [illegible] as ſhe on her owne behalfe conceiued no great [illegible] of her [illegible] in her mynde. For that ſhe was [illegible] of a young man not heard of, [illegible] a poynt of a [illegible] that [illegible] what [illegible] was partely a poynt of [illegible] as the [illegible] was [illegible] in her mynde, he would not [illegible] her [illegible] the cauſe of [illegible] be afrayde [illegible] maydenhood [illegible] the daungier of [illegible] but I am [illegible] great [illegible] of god [illegible] And [illegible] thou [illegible] that thou haſt [illegible] grace and fauour at Goddes hande. And [illegible] And thou ſhalt [illegible] and ſhalt [illegible] and ſhalt call his name Jeſus, becauſe he ſhall bring ſaluation to his people.

And a thyng [illegible] in the holy place, and of a mayden [illegible] to be [illegible] of grace [illegible] the name of [illegible] but [illegible] greater then any other man [illegible] For [illegible] that [illegible] the common [illegible] the [illegible] and [illegible] the [illegible] of Dauid ſhall [illegible] the [illegible] of the [illegible] hath [illegible] of Dauid [illegible] ouer the people of [illegible] there ſhall be no ende of his kyngdome. As the Prophete [illegible] hath prophecied.

¶ Then ſayd Mary vnto the Aungel [illegible] borne, ſhalbe called the ſonne of God.

The heart of this virgin [illegible] promiſes of the Aungel [illegible] to take vpon her [illegible] of the [illegible] not in her mynde [illegible] that [illegible] on her parte [illegible] that nothyng [illegible] to her bodie [illegible] not haue with a mete helpe to bryng to paſſe. Her care and thought was

onely

[illegible] endure betwene vs.

The Angel therfore teacheth how it ſhould bee doen, and taketh awaye from the virgine [illegible]

[illegible]

[illegible]

And beholde, Eliſabeth thy couſyn, ſhe alſo hath conceiued [illegible]

[illegible]

and I haue no doubte but that god is able to doo all thynges that he hath
spoken and that he wyll not be false in his promises. But yet I am bound to praise them,
to be the ministers of this mysterye, to choose and be partyes being a mayden
of the lowest degree of all others there is nothyng that I can bestow
than to geue the glorye unto myself either of wyttes or of graces. I (that am
but a worm of the erthe) shall (that am but a vile creature) be the ministre
of the godhedde of god? I (that am but a mere nothyng) be the ministre
of the myghtye power of god? I doo not thynke but that god hath offered myself as an humble
maydenne to be a vessyll unto his worke. I am so farre greater beholdyng to hym
for all his continuall benefytes. I doo beleue, that thou hast ordeyned and
appointed all power in me to fulfyll unto me as thou hast ordeyned. And
yet I thynke that I should speake of the same rather considerynge of what thynge
I am made and what I am yet lyeng in expectacyon to be accomplished. For be yet I doo see the
fomes and the heat remayneth behynde in my blood. Also mayden for I am yet
I know not what the sute communication of a man yet hath. I am yet in the
mydst of a place be yeldyng the matter of redyng mayden because that I am
fleshly yet I am called of a virgin yet the spyrytt, but I thynke also the
wonder the greatness and nature of mannes confusion and unkyndnesse

[illegible]

Marye bearyng be creation of this gyft of god become the more ful and
woomanly and also the more ready and redye to doo anye thyng that the
angyll to doo. Marye be hab of the Bonnyll hoodes named Elizabeth to
be with child and yet to be the first doyng thynge that she hath
done and to be yet to be in the high country and with great speed
ran to the city of Juda where hathan dwelt and entyng into
the house she offered and gave unto her cousin Elizabeth tokens of gyftyng,
and Elizabeth and was verye glad that Elizabeth was
with child for yet gyftyng shewed Marye received the happye fortune of
an vnkyndly [illegible] in the mynde to make bauldyng [illegible]
Elizabeth [illegible] commyth the fruytfyll of the inwardye parts of the
house [illegible] beleue [illegible] and bearyng a [illegible]
maydenne [illegible] the [illegible] of [illegible] [illegible]
[illegible] [illegible] not one but [illegible] the hope, but yet the was
come to Elizabeth [illegible] as that are [illegible] greyng of the co
[illegible] [illegible] and [illegible] of mas gyftyng rytes other,
[illegible] unto them [illegible] the [illegible] of the [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
the [illegible] of all the [illegible] gyftes of grace [illegible] the [illegible] of
the babe in her belly. [illegible] was no [illegible] [illegible] [illegible]
of her [illegible] but [illegible] god. [illegible] [illegible] [illegible]
as soone as the [illegible] of the [illegible] [illegible] [illegible] [illegible]
of Elizabeth the babe, [illegible] bearyng an aged woman [illegible] [illegible] [illegible],

[illegible]

the

the

the free bounteouſneſſe of god. And euen in this behalfe art thou muche happie, that thou doubted not [illegible] the promiſſes of the Angell, though they ſemed [illegible] muche vnlykely to bee beleued. Thou haſt credited without [illegible] and doubte is there none, but that the fauour of thinges which the Aungell hath promiſed vnto thee, the ſelfe ſame ſhall with ſemblable truthe [illegible] bee performed vnto thee.

The texte.

¶ And Mary ſayde: my ſoule magnifieth the lorde, and my ſpirite hath reioyced in god my ſauiour.

When Elizabeth had by the ſpirite of prophecie ſpoken theſe wordes, Mary alſo [illegible] had hitherto kepte [illegible] [illegible] rauiſhed with the holy ſpirite of God, of [illegible] had been a good [illegible], could no longer kepe [illegible] but that [illegible] of reioyſing and thankes geuing [illegible] to the laude and praiſe of God, to whoſe goodneſſe it is [illegible] attributed, [illegible] good thing [illegible] [illegible] Elizabeth [illegible] not without good [illegible] but yet [illegible] of the gifte [illegible] of the free gifte, and not one [illegible] of it there is, that [illegible] others. And [illegible] not [illegible] [illegible] I [illegible] to [illegible] of his [illegible], but rather [illegible] to the [illegible] God, [illegible] and [illegible] God, who is [illegible] to me and to all perſones [illegible] of [illegible].

The texte.

¶ For he hath [illegible] the lowe degree of his handmaiden. For beholde, from henceforthe [illegible] hath done great thinges [illegible] and [illegible].

For whereas I [illegible] of all women, yet he of his owne [illegible] this poore handmaiden being of [illegible] to geue me ſuche a great and high [illegible], [illegible] to the [illegible] of thee and of the Aungell, I [illegible] a woman moſte happye [illegible], [illegible] that are [illegible] this preſent [illegible], but alſo in all [illegible] to come, and of all nacions of the whole worlde, to whome [illegible]. For [illegible] happy [illegible] not by meanes of [illegible] but of the [illegible] fauour of God. [illegible] happyneſſe [illegible] to his laude [illegible] that hath [illegible] happy [illegible] but yet happier [illegible] of the whole worlde [illegible] great power [illegible] all thinges [illegible] all [illegible],

wrought

[illegible]

The texte.

¶ [illegible]

[illegible]

The texte.

¶ [illegible]

[illegible]

reſiſtaunce againſt the purpoſe & workyng of God, that haue [illegible] their owne [illegible], and alſo [illegible] the [illegible] of God. And whereas they doe by the [illegible] and [illegible] of this worlde, [illegible] about to oppreſſe the ordinaunce of God, they haue [illegible] how much [illegible] they [illegible] alſo [illegible] againſt ÿ [illegible] of God, [illegible] haue eſtabliſhed and made ſtrong for euer.

The texte. ¶ He hath put downe the mightie from their ſeate, and exalted them of lowe degree.

[illegible] of [illegible] the contrarie [illegible] perſons [illegible] of high eſtate in their [illegible] to [illegible] as touchyng the preſent [illegible] he hath plucked downe out of theyr high ſeate [illegible] of lowe degree [illegible] the [illegible] good [illegible] Chriſt that appered to be in the ſcope of [illegible] to be [illegible] God [illegible] now [illegible] of God.

The texte. He hath filled the hungry with good thinges, and the riche he hath ſent emptie away. He [illegible] of his mercie. Euen as he ſpake vnto our fathers, Abraham, and to his ſeede for euer.

[illegible] perſons as acknowledgyng theyr owne [illegible] [illegible] to be great [illegible] and humble to [illegible] the grace of the goſpell [illegible] of [illegible] hath [illegible] into the glorie and honour of [illegible] a parte and [illegible] from the [illegible] of God, and the gentiles are [illegible] and taken [illegible] of Abraham. The proude phariſee is [illegible] of the [illegible] [illegible] hath [illegible] vp and holpe. [illegible] Thoſe that [illegible] their infirmitie [illegible] he hath geuen health [illegible] Abraham he hath plentie [illegible] Abraham [illegible] through the faith of the goſpell made the [illegible] of Abraham [illegible]. Thoſe that bounted themſelues by the [illegible] name of Iſrael, [illegible] the [illegible] of the promiſſes made vnto Iſrael, but [illegible] perſons of [illegible] the goſpell [illegible] of God, them hath God taken [illegible] mercie [illegible] the prophetes to the people of Iſrael, whom as a people moſt [illegible]

[illegible]

[illegible] Fol. xxvi.

[illegible] the ende of the world.

¶ [illegible] shall be poore, and remayne againe to be [illegible] The text.

[illegible] ¶ The text.

[illegible] ¶ The text.

[illegible] ¶ The text.

[illegible] ¶ The text.

[illegible]

[illegible] that heard the ſame, [illegible]

[illegible]

[illegible]

thy

[illegible]

[illegible]

[illegible]

be borne by the power of God, whiche ſhall [illegible] beyng one ſpe[illegible] appoynted by god to the [illegible] of ſome greate high thinges.

[illegible] The texte

And his father Zacharias was filled with the holy ghoſt and propheſied, ſaying: Bleſſed be the Lorde God of Iſrael, for he hath viſited and redemed his people.

[illegible] that al together might bothe be full of [illegible] Iohns father Zacharias alſo beyng [illegible]

[illegible]

The texte

And hath reyſed vp an horne of ſaluacion vnto vs, in the houſe of his ſeruaunt Dauid.

[illegible]

perniciouſe

[illegible]

[illegible]

The texte.

[illegible]

[illegible]

The texte.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

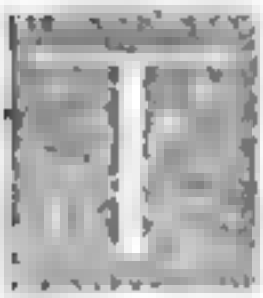
[illegible]

his girdle was of an heater thong of leather: his communication was costly made with God. And to sum further, a man was comen for him that was ordained to be a preacher of repentance. And the place wherein he preached out, did accordingly agree with the prophecie: charactered from the voice of one crying in wilderness. For this place did he keepe himself out of the vanitie of the part of many, neither did he give in liberte to the mind that urgeth his but spirit thou to be brought for to be trained and speake with the mouth authoure for this per of the ornament head, he stepped forth to the office of a preacher: but already from as the spirit of God had pitched his tent inside to the he for the lesse other, and to open unto the people of Israell how great a man he was. Then do the straight wayes begynne to door the part of a forerunner with no final authoure.

The seconde Chapter.

The text.

¶ And it chanced in those dayes that there went out a commaundement from Augustus the Emperour, that the whole world should be taxed. This taxing was first made when Cyrenius was governour of Syria. And all men went to be taxed, every man into his owne citie. Ioseph also went up from Galilee, out of the citie of Nazareth, into Iudea, unto the citie of David, which is called Bethlehem, because he was of the house and lineage of David. To be taxed, with Marie his espoused wife, which was with child.



Was hast thou heard the wonderful birth of John, which was as a forerunner of Christe: and as a messenger after his comming: now shalt thou heare the much more wonderful birth of Jesus Christ himselfe, who should afterward be the onely Maister of all the whole world: and should make all nations on the earth to the profession of his name not by meane of threatening or putting thy to learn but with benefits and with benefit on bodies. For the wonderful birth and procedure of Christ is thus so commended that under the Emperour Augustus, when at that time was a peace of many countries and realmes in a parte of the world: and princes are having rule: betwixt perfect peace and tranquillitie: God and good ordered the Empire of the Romaines: all the provinces and rulers as many as belong to the Empire of Rome should be taxed and numbered by the power to that end they might acknowledge Augustus for their Lord being and that as we call here in England they might be sworne to be true liege people to the emperour Augustus and to his successours Emperours of Rome. Now the thing God brought to pass of purpose: that it might appere how great he is: and how great the dominion of Christ did reache, then the dominion of Cesar and how much more gentle and mild Christes manner of regiment government is: who taketh nothing away from us, yet giveth us heavenly things too: then the regiment of Cesar, who although he gave to his people temporall things yet nevertheless taketh away our liberte: and bondes. Yea by great power enforceth men to take them for their Lord: but as the heavenly Emperour Christ bothe mildly allure men to him by his beneficial goodnesse towardes them. They that are registred or booked

there went out a commandement from Augustus the Emperour,

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

God:

[illegible]

[illegible]

[illegible]

[illegible] according to the holy fathers of the shepherds men [illegible]

[illegible] God.

[illegible]

[illegible] peace [illegible]

[illegible]

The reff[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

bragges

[illegible]

The text.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] loyes euerlasting.

[illegible]

[illegible]

[illegible]

owner of all thinges, but by a myſticall figure to teache vs, that ſuche be[illegible] and none others be [illegible] acceptable [illegible] God, as after the leauyng and laiyng away of all the vncleanly deſyres of the fleſhe, in whiche reygneth nothyng but the corrupcion of mere ſynne, [illegible] with [illegible] ſtrength of the ſpirite do [illegible] forth towardes thoſe thinges whiche are heauenly & euerlaſtyng. The lawe of [illegible] commaundyng this, [illegible] that euery male kynde [illegible] opened the matrice of the [illegible] into the worlde ſhould be reputed & take for halowed & conſecrated to the Lorde, whether it were [illegible] that [illegible] the firſt [illegible] that the firſte borne of mankynde might be [illegible] with a ſmall offeryng [illegible] out of the prieſtes handes, except it were a childe of the tribe of Leui. [illegible] both [illegible] this holy childe [illegible] boke of [illegible]

[illegible]

[illegible] this mother was [illegible] properly to be called a woman [illegible] no parte of [illegible] body [illegible] receiuyng [illegible] from any other parte. [illegible] earth. [illegible] doth [illegible] declare [illegible] of the common [illegible] of them, whiche [illegible] by reaſon that the [illegible] vp alone by the man [illegible] forth [illegible] made violence, nor yet without a certain kynd of [illegible] And as [illegible] this heauenly [illegible] did [illegible] the [illegible] and [illegible] of the [illegible] but rather did conſecrate [illegible] from [illegible] her babe beyng [illegible] dedicated vnto God [illegible] her loue [illegible] holy goſpe[illegible] with all [illegible] might [illegible] open to receiue any [illegible] corrupcion of [illegible] Wherfore [illegible] he that is the Lorde of all thinges that are bothe in heauen and in earthe, [illegible] ted and offered in the temple, as one ſubiecte and bounde vnto the lawe. And he was offred to and redemed out of the prieſtes handes [illegible] a ſmall price, whiche ſhould afterward redeme all the whole worlde [illegible] with the price of his bloude. For the lawe had preſcribed, that the parentes might bye out the firſte borne with a lambe of one yere olde, whiche was geuen to be a burnt offeryng, and than beſydes the lambe there ſhould be broughte a male pigion or a turtle doue, for the pourgyng and doyng awaye of ſynne if any ſpot therof had bene gotten either in the carnall copulacion at the begettyng of the childe, or els afterward. For it oughte [illegible] to be pure whatſoeuer thing is to be offred vnto the Lorde. That if the penury & lacke of ſubſtaunce on the parentes behalfe could not well affoorde a lambe to be geuen, than in ſtede of the lambe there was geuen a turtle doue or a yong pigion for the redemyng and byiyng out of the child, and the other byrde was offred for the pourgyng of ſynne. They offred therfore the gifte of poore folkes. And there is no doubte but that they would haue offred a more bountifull offeryng, had not their pouertie been a lette therof. They had riches enough with good loue and zeale towardes god, but in

[illegible]

[illegible]

and authorized

[illegible] And therefore [illegible] the temple [illegible] be thoughte not to be death, [illegible] in the temple and [illegible] and the glorye of thy people Israell.

[illegible]

[illegible] of [illegible]

to all

to all nacions of the vniuerſall worlde. In this babe [illegible] though he be but [illegible], he bryngeth to the lyghte of the worlde. I acknowlage [illegible] the vertue and power. I acknowlage this babe to be the [illegible] of the [illegible] promiſed by the holy [illegible] of the prophetes. I acknowlage [illegible] to be the [illegible] whiche it was the good will and pleaſure [illegible] to the worlde, that it might [illegible] of all the gentiles, and that the people of Iſrael [illegible] without good [illegible] the people of Iſrael [illegible] the [illegible] not after the [illegible] the begynnyng of this ſaluacion hath proceded [illegible] be [illegible] and purchaſed through the faythe of the goſpel. [illegible] the name of Iſrael [illegible] and [illegible] into the kyngdome of heauen. [illegible] the people of the Iewes hath [illegible] and made all [illegible] of their religion and the prophetes [illegible] which is here [illegible] when they had [illegible] hereafter [illegible] aboue them [illegible] at this preſent in [illegible] ought to be [illegible] in all quarters and countries of the worlde.

A lyghte [illegible] the Gentiles [illegible]

The texte.

And his father & mother merueiled at thoſe thynges whiche were ſpoken of him. And Simeon bleſſed them [illegible] that the thoughtes of many hertes may be opened.

Nowe the mother of the infaunte and Ioſeph ſeeyng all theſe to be ſpoken [illegible] by the inſpiracion of the ſpirite of God [illegible] and prayſed God [illegible] vnto her [illegible] though he hath been geuen vs of God [illegible] that lyke as he ſhall [illegible] lift vp [illegible] the gifte of God [illegible] of the people of Iſrael [illegible] towardes them [illegible] to eternall [illegible]. For when the trueth ſhall be [illegible] opened and publiſhed [illegible] that ſeme to [illegible] in the [illegible] hath been [illegible] but [illegible] of them [illegible] hath not been [illegible] of the worlde [illegible] the Phariſees [illegible] againſt [illegible]

and hereſyes ſhall make muche clamouring and cryeng agaynſt hym. And ſome there [illegible] from euery place be [illegible] agaynſt hym that [illegible] be without [illegible] parte of [illegible] that ſhall come. For the crueltie of them ſhall not [illegible] vpon hym [illegible] onely, as [illegible] but alſo [illegible] becauſe [illegible] the [illegible] of dolours and griefe peirce. [illegible] to [illegible] into the eyes of al men, that the cleare [illegible] the thoughtes of [illegible] would [illegible] in their hartes [illegible] thinges [illegible] the contrary [illegible] that they were [illegible] of from the true [illegible] of men [illegible] to be manifeſtly founde wicked [illegible] the doctrine and teaching of [illegible] as alſo [illegible] religion [illegible] and [illegible] to be [illegible] and [illegible] hope of [illegible], [illegible] counſell of [illegible] god [illegible] and [illegible] kyngdome of heauen. The [illegible] and the [illegible] in their mouthe [illegible] the lawe [illegible] in their mouthe [illegible] long in their [illegible] beleue [illegible] a thing [illegible] that he [illegible] out and be [illegible] of heauen. The [illegible] chaunging [illegible] doctrine of true godlyneſſe [illegible] in [illegible] and power the kaye of the lawe and of [illegible] agaynſt it. [illegible] hath [illegible] of thynges but ofte tymes in ſtede of the thinges [illegible] counterfaytes of thinges: but [illegible] vp and geueth cleare lyghte [illegible] all [illegible] ſhewing euery thing in his owne [illegible] and [illegible] to euery thing his owne colour. All this did that ſame [illegible] reioyſing and makyng glad [illegible] from the bottome of his herte [illegible] the holy ghoſte had [illegible] inſpired.

[illegible] hertes may [illegible] opened.

The texte. [illegible] the prophetiſſe [illegible] Phanuel, of the tribe of Aſer [illegible] loked for [illegible].

Now [illegible] Jeſus receaued witneſſe of his commyng into this worlde, of [illegible] of the virgin [illegible] of her ſpouſe Joſeph, who [illegible] to be witneſſes of [illegible] being a [illegible] of ſ yong babe. John being yet in his mothers wombe [illegible] of Elizabeth beyng a maried woman [illegible]

[illegible] to the people of Israell.

[illegible]

[illegible]

[illegible]

acceptable hoſte. For her body ſhe afflicted with often faſting, and her ſoule [illegible] and prayers. And euen while the [illegible] and ceremonies of purificacion wer in doing within the temple, in the ſelfe houre came [illegible] prophetiſſe [illegible] in the [illegible] are full of holie and godlie wordes [illegible] for [illegible] god would haue it come [illegible] a witneſſe of the ſame [illegible] that [illegible] and that ſhe [illegible] the affeccions [illegible] with the [illegible] of the others [illegible] and [illegible] goodneſſe of god [illegible] people. [illegible] ſhe was in companie [illegible] of [illegible] the thing [illegible] ſhe had [illegible] to be [illegible] but ſhe [illegible] of this [illegible] vnto all [illegible] people of Iſrael. [illegible] this was enough [illegible] that Chriſt [illegible] and [illegible] vnto a fewe perſons [illegible] For [illegible] time was not yet [illegible] when [illegible] the [illegible] of [illegible]

[illegible]

Luke ii. ¶ And when they had performed all thinges according to the lawe of the lorde, [illegible] the grewe, and waxed [illegible]

All thinges being at the [illegible] as muche as the lawe of [illegible] women are deliuered [illegible] the childe was borne. But wha[illegible] that there was a newe king of the people of Iſrael borne, had commaunded all the infantes to be ſlaine [illegible] had been borne in Bethleem and in all the coaſtes of the ſame [illegible] countrie, Joſeph being [illegible] bothe the childe and the mother [illegible] into Egypte, [illegible] there made their abode [illegible] the death of the wicked king. [illegible] warning of an aungell not into [illegible] ſome occaſion of [illegible] haue ben geuen to the ſonne of Herode, who had at that time ſucceded his father in a porcion of the kyngdome, but they returned [illegible] the countrey of Galile, vnto the citie of Nazareth, where the babe was [illegible] conceiued in the virgins wombe. For [illegible] out of the [illegible] keping [illegible] poore citie of Nazareth, it was an eaſie thing for him to beguile [illegible] of them that [illegible] of a newe king. And thus he [illegible] who had for our ſakes [illegible] humbled him ſelfe downe euen to ſwadling cloutes [illegible] as other children do [illegible] of the body [illegible] to the [illegible] of other folkes talking, that his age by little and little growing vp, did from time to time encreaſe the [illegible] of his nature and the

ſtrength

ſtrong ghoſt [illegible] body in which body as in a tabernacle, there clerely appered a certayn [illegible] towardneſſe and naturall inclinacion to better godli[illegible] ſomewhat there was [illegible] He ſhewed alſo [illegible] continually encreaſed in him [illegible] countenaunce [illegible] in his talke, and in his [illegible] there was [illegible] but it had [illegible] ſpirite of [illegible] and [illegible] of [illegible] For he was nothing [illegible] the yeres of [illegible] is [illegible] to be [illegible] of ſpeaking and doing [illegible] and [illegible] kingdome [illegible] that [illegible] of others [illegible] by his owne [illegible] of [illegible] he [illegible] belowe [illegible] of [illegible] that [illegible] all [illegible] that [illegible] that ſame age [illegible] a certaine [illegible] and wonderfull grace, [illegible] to the loue of [illegible].

[illegible] The text.

[illegible] dayes iourney, and ſought him emong their [illegible] again to Je[illegible] [illegible] vnderſtanding and aunſwers.

And although Nazareth was ſumwhat ferre in diſtaunce from Jeruſalem, yet neuertheles the parentes of Jeſus beyng folkes of muche deuocion, were wont euery yere once to goe thither at the feaſte daye of Eaſter, which feaſt was among the Jewes kept high and holy both [illegible] becauſe [illegible] on which that ſame lambe not [illegible] poſte of [illegible] was marked [illegible] to be offred [illegible] the gettyng of his [illegible] and his [illegible] of God [illegible] of their duetie who are bounde to bryng vp their children [illegible] at the laſt daye was [illegible] to cauſe to holy [illegible] and

to

[illegible]

whereas

whiche is in dede they knowe not the ſtrength, the pith, and the effect of [illegible] and al. whervnto enſample he wolde an earneſt deſire to take [illegible] [illegible] and alſo graunt a good lykyng, that no age is ouer [illegible] ſoone put to the learnyng of ſuche thynges, as make [illegible] to warde godlye perfection. For ſome ages are not capable [illegible] tendre age is not apte but ouer young to learne other doctrine and [illegible] is to be learned by and by from the cradle and the [illegible] appering [illegible] not to be [illegible] at any tyme [illegible] of a mannes lyfe. For there is nothyng [illegible] to growe more as long as a mannes lyfe dureth. [illegible] though he were vnknowen both to the doctoures and alſo to the people [illegible] ſtode about hym did he make them all to merueyle at hym, [illegible] of a ſmall age, [illegible] he could [illegible] certayne wonderful [illegible] the age of his bodye to be [illegible] great [illegible] doctoures of [illegible] other [illegible] to be [illegible] [illegible] And yet is not that [illegible] that Jeſus, who could not [illegible] Jeruſalem [illegible] the temple. For the [illegible] of Jeruſalem being of great name and [illegible] cauſe that the worlde had conceiued an opinion that God was [illegible] there [illegible] places [illegible] we [illegible] to be at [illegible] that [illegible] but after [illegible] in a place of [illegible] not hauing a [illegible] wherin to dwel [illegible] therfore [illegible] affections of mankind [illegible] cauſe [illegible] vnto ſuche thynges as pertein [illegible] a place [illegible] which [illegible] to ſay in Engliſhe [illegible] of peace [illegible] a temple dedicated to the Lord

[illegible] is not Iesus in any suche place to be sought who is stroge [illegible] but he conducts a hell and an horte [illegible] pertaine to the carnall life of flesh and bloud and pertaine to; [illegible] maketh towards that same hidde tranquillite and quietnesse of [illegible] the be[illegible] vocacion of god doth thoughte be ferthe of [illegible] such treuth bete in this p[illegible] and maketh [illegible] about in such a sorte [illegible] that Iesus is hidde [illegible] of questions and answering [illegible] not [illegible] be made all fouce [illegible] not of [illegible] philosophers called [illegible] as ye heard [illegible] wherof and out of which all things [illegible] made no of that that the same [illegible] bete [illegible] than the governeth be [illegible] without bedistorbing [illegible] god but [illegible] to [illegible] of [illegible] of all [illegible] and returne to brauen well enough [illegible] speake of the opposites and numbers are concerning the [illegible] of [illegible] be which god hetheth unto be [illegible] [illegible] Iesus on [illegible] such a place are [illegible] houses [illegible] acceptable unto god there is to be called lute [illegible], [illegible] the better of the [illegible] and against [illegible] such a place that is both [illegible] and such petr places [illegible] continual burning [illegible] and inclinate to the moste [illegible] continuacion and pleasing [illegible] [illegible] parte of [illegible] body to lee and provide that he have [illegible] in his owne house and that he there make [illegible] to the heir guide to the chide that he may be [illegible] to have Iesus to his geaste.

[illegible] few [illegible] the [illegible] to [illegible] him [illegible] [illegible] and came to Nazareth, [illegible] [illegible] and [illegible] [illegible] god [illegible]

And besides [illegible] in the meane time while the lad merrielous childe Iesus doth [illegible] on and entrenching make a preparatione of the [illegible] of the heauens [illegible] to be he was come downe from heauen to a father and mother [illegible] place to whom the mistery of godde [illegible] and purpose was not [illegible] known. There was [illegible] remaining in them [illegible] of [illegible] matter on although the [illegible] a naturall loving [illegible] [illegible] out to the childe. And Ioseph to his parte holdeth his peace, who [illegible] well in the [illegible] the lad no right [illegible] that his poure wife had be not but the mother as he thought the [illegible] well [illegible], maketh hard a question to him. Upon [illegible] the wife [illegible] as [illegible] [illegible] from be [illegible] father [illegible] being not by the space of two [illegible] in great state and beauterie, haue been seeking [illegible] about to, you, leaving on

your

[illegible]

of

[illegible]

[illegible]

babehood to the date of a young man, [illegible] from the date of a young

[illegible]

to the beautee of a yong man from the beautee of youth to the full perfeccion of [illegible] ſtate, euen ſo in godlineſſe by degrees [illegible] grown vp to the perfecte ſubſtaunce [illegible] of a whole [illegible] Chriſte groweth euer bigger and bigger in [illegible] childhood [illegible] by [illegible] whan we from the firſt rudimentes and [illegible] doe encreace to waxe to a more [illegible] wiſedom of [illegible] of God, [illegible] forſake the mylke of the fleſhe and begyn to haue a [illegible] appetite to the ſounde and ſtrong meate of the ſpirite, when we [illegible] better [illegible] and [illegible] at peace [illegible] nothing [illegible] greatly, but mount vp [illegible] to thinges celeſtiall. For it is euen plaine [illegible] the care [illegible] of the body [illegible] by the courſe of nature groweth from tyme to tyme to [illegible] better and better, and the ſoule [illegible] backewarde to worſe and worſe. For [illegible] we [illegible] to play [illegible] and trifelinge [illegible] from the [illegible] of babehood to [illegible] place to [illegible] in the [illegible] and to [illegible] of affaires [illegible] to ambicion [illegible] And [illegible] that [illegible] the [illegible] that [illegible] to the ſtate of age [illegible] the lecture [illegible] from [illegible] ſuch perſons as haue once put on Chriſte on their backes [illegible] according to the example of the ſame Chriſte [illegible] from tyme to tyme [illegible] to be better and better to the ende that they may [illegible] the pure cleneſſe of [illegible] make the [illegible] in the ſight of God, and alſo by the [illegible] of their liuing [illegible] an honeſt fame and reporte [illegible]

The thirde Chapter.

The texte. ¶ In the fiftenth yere of the reygne of Tiberius the Emperour, whan Pontius Pylate was [illegible] through preachyng the [illegible] of the [illegible] and he came [illegible] and the rough wayes ſhalbe made playn, and all fleſhe ſhall ſe the ſaluacion of God.

THou haſte hearde, good Theophilus, with what beginnynges bothe Iohn the foreronner and alſo Ieſus made a waye and preparatiue vnto the office of preachyng the goſpel. Now heare by what meanes, and with what ſucceſſe they entreprised and entred the matter, to the ende that thou mayeſt well vnderſtande, that nothing was doen by happe or chaunce, nor through mannes deuiſe, but euerywhit by the prouidence of God directing and ordering his owne matter, after a newe maner of facion of his owne. For now was the tyme alreadye come, that the heauenly

kyng.

[illegible]

[illegible]

[illegible]

ſhall ſee hym, but all the nacions of the whole worlde ſhall with the eyes of faith beholde hym that is the autour and geuer of ſaluacion, by and through whom God maketh a free offer of the bliſſe of heauen vnto all ſuche perſones as through godly promptneſſe and readineſſe to beleue, and through correccion & amendemente of their former lyues, ſhall receiue hym when he cometh.

¶ Then ſayd he to the people that were come for to be baptiſed of hym: O generacion of vipers, who hath taught you to flee from the wrath to come? Bryng ye forth therfore fruites worthy of repentaunce, and begyn not to ſay within your ſelues, we haue Abraham to our father. For I ſay vnto you, that God is able of theſe ſtones to rayſe vp children vnto Abraham. Now alſo is the axe layd vnto the roote of the trees. Euery tree therfore which bringeth not forth good fruite, is hewen doun and caſt into the fyre. The text.

All this had Eſaias many hundred yeres before prophecied of Iohn, as a thyng there was, but in the ende it came to paſſe and proued agreable vnto the prophecie in euery behalf and in euery poynt. For at Iohns preachyng a great multitude of people forſakyng their houſes, & declaryng by the ſame their doyng as plainly as if thei had in wordes ſayd, that whoſoeuer myndeth or deſireth to attayne to ſaluacion, muſt leaue awaie and forſake the carnall affeccions that he hath at home in the houſe of his harte, ran by heapes togither vnto the floud of Iordane, that thei might bee wapped in water by hym: not that Iohn was a forgeuer of ſinnes, or could ſo doe, but because that by ſuche this beginnyng and preamble he prepared folkes hertes and myndes vnto the remiſſion and ſaluacion that was commyng. And a good great parte of ſoundneſſe of health it is to acknowledge one's ſelfe to be ſicke, and a great auauntage towardes recouerie hath that perſone whiche is ſore and deſiryng to haue that maie bee a remedie for his diſeaſe.

And forſomuche as the firſt ſteppe and degree to amendement ſpryngeth out of the feare of God, ſo that we firſt feare the ſore puniſhement at the handes of the righteous auenger, & than loue the liberalitie of ſo bounteous a Lord: Iohn cried out with a great boldeneſſe and plaineſſe againſt the proude phariſees and ſcribes, who before had euer ſticked faſt and continued in the ſteppes of their wicked fathers, & through the fayned perſuaſion of righteouſneſſe were puffed vp in pryde, though thei were ſtrong enemies vnto true religion, ſettyng other men at nought and ſtandyng high in their owne conceiptes, for none other cauſe ſo muche, as for the reſpecte that thei were deſcended of Abraham by the lynage and diſcent of the fleſhe: as though God eſtemed men after their bloud or lynage, and not rather accordyng to the vertue and godly qualities of their myndes. O ye generacion of vipers, ſaith he, mooſte vicious and corrupte children deſcended of mooſt vicious and corrupte aunceſtres, whereby haue ye perceiued and founde out, that the vengeaunce of god hangeth ouer you, vnleſſe ye in ſeaſon amende your lyues? What perſon hath taught you any ſuche thyng, that ye maie be able to flee from the mooſte ſharpe puniſhmente and vengeaunce of God, whiche ſhal ſpare no age, whiche ſhal ſpare no nacion, nor ſhal ſhewe fauour to no degree or ſtate of men hygh or lowe? Lyke as remiſſion is offered vnto all ſuche as wil turne them ſelues to be cured and healed, ſo death puniſhement is for all perſones indifferently without excepcion, as many as refuſe to amende from their olde naughtie behauiour and conuerſacion. Why did not ye euer loue remembre God aboue you before as well as the feare and dread of puniſhement? Seyng thereby haue you rather now at the preſente your myndes and hertes as

[illegible] the Phariſees.

[illegible]

And begyn not to ſaye with youre ſelues we haue Abraham to oure father.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ſtill. what

what curable and toward to be healed, whē they acknowleged theyr diſeaſes and earneſtly deſired remedie. Iohn therfore ſheweth them a remedie of preſente ſtrength and efficacie at all aſſayes. For he calleth them not ne exhorteth them to the ſacrifices of beaſtes, and ſuche other Iudaicall meanes of pourgeyng theyr ſynnes, but vnto the woorkes of charitie. God is with no [illegible] in the world more ſooner pacified then with benefites ſhewed to our neighbour. God hath no nede of any benefites of ours, but he iudgeth it to be beſtowed as doen to hymſelf, what euer we beſtowe vpon our neighbour beyng in nede. [illegible] He that hath two coates (ſaith Iohn) let hym couer hys naked brother with ŷ one of them. And he that hath ſuche meate as may ſuffice for two, let hym geue ſo muche therof to another that is hungrie. [illegible] Iohn taught the people of the groſſe and rude [illegible] the moſt ſtrong and effectuall meane to appeaſe God beyng offended with vs [illegible] [illegible] what [illegible] by that [illegible] of whether it be [illegible] hath [illegible] agayn [illegible] [illegible] Now though we bee [illegible] part of our [illegible] we haue ſuperfluous or more then we nede, but ſo we ought [illegible] as might [illegible] be in good deede for our owne vſe and occupying, as ofte as our neighbours neceſſitie requireth, preferre the proufe of [illegible]. [illegible] was that [illegible] to the common multitude, whiche commenly [illegible] ſtrength for all men indifferently.

The texte. ¶ Than came the publicanes alſo to be baptiſed, and ſayd vnto hym: Maiſter, what ſhall we doo? And he ſayd vnto them: Requyre no more then that which is appoynted vnto you.

Than came alſo the publicanes, that is to ſaye the cuſtomers and takers vp of tolles, beyng ſtirred with great feare at Iohns preachyng, whiche otherwyſe were a kynde of people geuen to pollyng and ſhauyng, and [illegible] that they might for theyr [illegible] aduauntage and lucre [illegible] other mennes loſſe and dammage and hinderaunce, men nothyng paſſyng [illegible] on the feare of God, but moſt ready to obey the commaundementes of [illegible] then the preceptes of God: whiche ſorte of men, while as they haue an euill name among all nacions, ſo be they commonly ſpoken of [illegible] among the Iewes, they were [illegible] aboue all other ſortes of men abhorred and reputed abhominable. And yet for all that, the preachyng of Iohn had ſtricken [illegible] great feare into them all, that euen they too [illegible] as they were, came to Iohn requiryng baptiſme, and [illegible] how and what way they might appeaſe the wrathe of God. And Iohn [illegible] of hym who would [illegible] [illegible] [illegible] [illegible] [illegible] make ſome parte of that that [illegible] [illegible] we haue [illegible] appoynted out vnto you by [illegible] maner of

ſtele

[illegible] extortiouers of the people for any ducte.

[illegible] Cap. 11.
[illegible] without weight.

[illegible] came [illegible] an hatchet and an axe [illegible]
[illegible] a great parte of [illegible] [illegible]
[illegible] robbery [illegible] [illegible]
[illegible] colour

[illegible] of warre [illegible] thinke nothing what ſoeuer it bee [illegible] for them [illegible] [illegible] it be made for the [illegible] [illegible] of preaching and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] them, that neuer [illegible] [illegible] [illegible] and men of armes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] what they are [illegible] [illegible] [illegible] [illegible] but be ye contented with youre ordinarie wages that is allowed you.

The texte.

¶ [illegible] in their hertes of Iohn, whether [illegible] aunſwered and ſaied vnto them [illegible] [illegible] [illegible]

And verely the great [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the ſecrete thoughtes of the people.

[illegible]

matter of [illegible] I baptize you with water.

[illegible]

[illegible]

[illegible]

[illegible] wheat into his garner, but the chaff he will burn with vnquenchable fire. [illegible] the chaff, [illegible] the wicked. [illegible] power [illegible] make [illegible] and their [illegible] through with the wrath of the crosse and afflictions.

[illegible] shall not make any preiudice [illegible] what they were, but whether they were not [illegible]

[illegible]

[illegible]

[illegible]

and

and beyng brought in a trance, they ſought for remedy. But Herode could in no [illegible] who with the [illegible] he was a [illegible] would haue all thinges to be lawfull for hym, that [illegible] fauour. Yet dyd he beare very good fauour and loue to Iohn, [illegible] dyd he [illegible] the perfeccion of his lyfe beyng ſuche as [illegible] in ſome [illegible] yea and in many thynges [illegible] by the counſayle of Iohn [illegible] [illegible] ſeruauntes to be about them well approued and knowen for theyr honeſtie of lyuyng [illegible] with [illegible] after the counſail of ſuche [illegible] that they haue be[illegible] but that they may be [illegible] opinion of perfite liuing, and that they may [illegible] what [illegible] and [illegible] of their naughtie [illegible] when they [illegible] people [illegible] when they ap[illegible] good [illegible] thinges [illegible] counſaile of ſuche [illegible] honeſte men. And euen in the like ſorte did Herode abuſe ye perſone of [illegible] Iohn was [illegible] Iohn was [illegible] Iohn [illegible] innocencie of Iohn [illegible] authoritie of Iohn [illegible] people [illegible] [illegible]

[illegible]

brother yet being alive together with a daughter of the same Philippes: the holy man herein he could not abide such a heresy and unnaturalness of marriage, and a single house from whence especially above all other places it was convenient that example of keeping the lawes should proceede abroad: to him to reframe himself from such a wicked mixture: but with a deadly hate the detestable request of a queene being a wanton dancer together with the suggestion of a devil the woman weighed more then the honour about entertainment of a precisupte & man with the whole good advertisement he was nothing the better but remained still a stone out of the way from being cincled that into his holinesse the mirrice afore paile he added one deede of more effect more the most blasphemous is that sure was that is to wete calling Joan an adulter and proceeding to sere at lasse in outcast out wooncelle that he caused the head of the most innocent man to be chopt of, and to gaue it to the wenche for a reward of her bribious wanton dancing.

The text. ¶ And afterward that when all the people received baptisme, and when Jesus was baptised and prayed, the heaven was opened and the holy ghost came down upon him in a bodily shape like unto a doue, and there came a voice from heaven saying, Thou art my beloved sonne, in whom I am pleased.

But now to returne to the beginning of the story before that the lorde Jesus would entre into the busie office of preaching, wished he entended within the compasse of a short time to accomplishe and bring to a perfite end, to the intent that he would leaue no one point of humanitie or of righteousnesse unfulfilled thought no disdaine to come with the rabble of folkes before baptisme not to be purified by it, which he needed not but to consecrate and halowe the cleanse of nature of eternal salvation to our behoofe through his baptisme. He humbled himself but that notwithstanding he was exalted by the voice of John as also by the most cleere testimonie of his eternal father openly commended in the face of all the people to the intent that he might be known unto the fare to and be sight of whom the prophetes had aforetime spoken much be prophecies of whom John had aforetime witnessed. Yea that at what time a great number of the common people were in baptisme, even the lame compassion Jesus of all comming as our among prime had, he alone desired of John to have baptisme as though he had been the other unfaithfull John would have refused to baptise him acknowledging him as the author & giver of purifie of whom he ought rather to have been baptised himself. And the same evidence more was great fell of John to the dignitie of Jesus being there not only simply alone before al the multitude of the people but the same also he did by a more evident marke delivered his sonne Jesus from the rout of the companie & were baptised for into all & evil when there was in baptisme there appeared no figure ne tokens at all. But immediately after that the lord Jesus was baptised as he was into making his devout praiers to god teacheth us thereby that when the state of innocencie is perfectly renewed through baptisme he ought more diligently to consecrate the lower out lives to holie fashion exercises as are of the spirite among which devout praiers hath the first place, Heaven opened, which the baptisme of wide open to be shut as it had been shut up to be. And from thence came down the holie ghost using of humilitie in bodie invisible but for time crucified & clad with

a figure

[illegible]

[illegible]

And unto all the things above mentioned there was also annexed the authoritie of the Priestes for such a purpose. For at the time when the holie Ghost came unto Baptisme he was well remaine the space of thirtie years of age: not that the age was ellumed of his good, but bicause it was convenient, that he which should bringe all perfection unto him should sanctifie all creatures in all behalfes: perfect in such a perfection any one possible be, which any creature might attaine unto. Yet the age betweene of our Lorde was thereunto and ranged for. Bicause same bicause that our young age, when on is our a Greeping, to wee be a young man is not of a so authoritie or regarde amongst men for the general opinion of people is, that such an one is unperfite and unlearned. And on the other side age is the rather esteemed and passed on bicause that the power and authoritie of the mind is much bettered and much more greater in perfection of learning. And for because that the Bicame be of once image, Death rest a bare a great piece of his authoritie among the common people, this perfecte also was preached for ye holie house by so long time be bee only thought and bemuted to be the sonne of Joseph. Unless the ghostell were brought his miracles and preaching sufficiently brought to light & made famous.

One was a thing for the dignitie of Christ that he bee borne of a virgin, but bicause it was not meete matter that Christ should even as the rest by come to light a to bee a preacher and reformer, he should have been a bitter barbe matter to be persuaded to the world. Yet bicause the wrong opinion of the people are orbet ware to a good purpose, bicause no matter should be in the mean time bemoaned: his authoritie in his preaching, & be ought of any manner unchaste, bee bee farebete bee borne in abundance. It was his pleasure to come into the world borne out of a simple mean house, but rising an house, as no people of all nations of earth bee as any late Christ.

For bicause to a teacher of the ghospell not only ye faulte fette but also all lyke ye appearence of the faulte must bee avoided, a teacher ought of due to not only to bee a man of good commendation for ye vertuous qualitie & be

ye

[illegible]

sonne

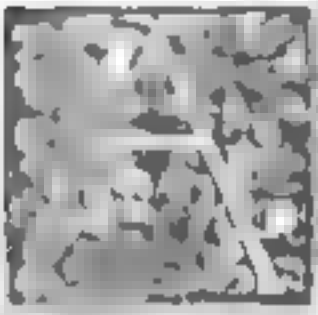
[illegible]

The paraphrase of Erasmus upon

The iii Chapter.

The iii

[illegible]



[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the curious lust & pleasure of the lookers on whereby neither godlines glorye is advaunced no any profite ariseth unto our neighbour is nothing else but the properte and condicion of [illegible] and fagots as for an ensample ab cuning fyrst the to bee burnyd into the water and not quenched therewith & the fearefull ignorance of Bishops to bee made apparent to the lighte & the rumes and flawes to goe along aboute the house seemyng to bee brakes. Yet is at no time showed any miracle but that bothe the glorye of his father was set forth thereby and also the necessitie of mynde regarded. Christ hath a tyme the unbelieve of mynde should thereby bee moved and stirred to truth. Satan the multitude of the people wanted wherewith to bee troble he demaunded a few loaves that thyse he fulfilled to [illegible] the lambes put in so muche woulde be not vouchsafed yet to feede the eyes of his doctrine a miracle that he would not so muche as open his lippes to speake vnto them. And so the same purpose and consideration doeth he at this p[illegible] doune a miracle to Satan.

¶ And the devyll toke him vp into an high mountayne and showed vnto him all the kingdomes of the world in a moment. And the devyll sayd vnto him: All this power will I give thee and the glorye of them. For it is delivered vnto me and to whom soever I will I give it. Wilt thou therefore worshyp me? Then Iesus answered and sayd vnto him: Get the hence Satan. For it is wryten: Thou shalt worshyp the Lord thy God, and serve him only. The texte.

The devyll, though he were banished at this fyrste battell, yet ceased not from ministrynge matteres unto him. Yea as to our ensample he is wont to bee ryng, overcomyng, would yet out take to bring that bee of a feare or sure hope we should be carryed into error, a mynde trouble and well at ease [illegible] Satan as hardly plied and goaded to advance Bryers of temporall philosophie and doctrine. Bee ealer [illegible] the Defiance of bee of glorione and notorious excellence as [illegible] bee [illegible] and bee [illegible].

Albeit ruthen in this temptacion [illegible] yet wanted not the grevous and heare of mourning [illegible] to [illegible] and [illegible] bring upon him what Satan aved [illegible]. For such as of nature are arrogante and proude and desirous of glorye, bee ofte times attempted to leave to such things as are terrible above their powers because they bee not are part of the opinion and estimacion that in time have of them. And so bee [illegible] the conceare and [illegible] bee [illegible] the case unto them, bee the [illegible] is not in them, but pryde to glorye and fame among mynde. Albeit that so to bee [illegible] bee [illegible] and [illegible] bee [illegible] unto [illegible] the [illegible] at [illegible] bee the [illegible] not and [illegible] make [illegible] and [illegible] of [illegible] of [illegible] which bee yet [illegible] Iesus contrarye bee although he were greatest of all the world, yet he

he wil not be acknowen of his greatneſſe but hydeth it, ſhewing furthwarde no [illegible] but of infirmitie and weakeneſſe of the bodye. Ne at any tyme ſheweth he furth his godly power but whan it is for the [illegible] [illegible] to the ende that the [illegible] [illegible] [illegible] the [illegible] [illegible] vpon him with the ſame [illegible] [illegible] chiefe and [illegible] of this worlde. [illegible] of honour and [illegible] [illegible] [illegible] to thinges of high [illegible] [illegible] temple, [illegible] [illegible].

[illegible] Adam and Eue [illegible]. The [illegible] the high perfection of [illegible] with the ſtate of God [illegible] [illegible]. The deuil than tooke [illegible] into an high mountayne, and out of [illegible] as out of a [illegible] [illegible] all the kingdomes of the worlde [illegible] a wicked ſpirite by the [illegible] [illegible] of thinges [illegible] [illegible] Satan by [illegible] as it were of a [illegible]

cast,

[illegible]

[illegible]

[illegible]

lyke as thou doeſt wyckedly requyre to haue to thy ſelfe the honour that is due to God [illegible], ſo doeſt thou promiſe not onely thynges of [illegible], and thynges [illegible] not any long tyme endure, but alſo perteynyng to an other mannes poſſeſſion, and not to thyne.

These wordes Jeſus might haue anſwered: wherfore doeſt thou promiſe me that is myne owne already? With what face doeſt thou requyre me to fal downe at thy knees, ſince that I am God, the which [illegible] to thee, the whiche aſpyred aboue thy power, and caſt thee downe out of heauen, and [illegible] able euen now to [illegible] thee downe into hel as ſoone as I ſhal [illegible] the good [illegible] their [illegible] which thou [illegible] no power or title [illegible] but thou haſt by wrong [illegible] of the mortal people [illegible] geue thee power [illegible] them together [illegible] that thou art of any power. True loue and deuocion towardes God [illegible] is [illegible] agaynſt, and where [illegible] than [illegible]. Thus might Jeſus haue ſayd, but it was his fathers [illegible] to be [illegible], and rather to be [illegible] taught. Neither [illegible] to be [illegible] of his [illegible] as he [illegible] [illegible] but [illegible] was all this [illegible] [illegible] that it [illegible] whom [illegible] that [illegible] with the [illegible] of God [illegible] better [illegible] for [illegible] to [illegible] with [illegible] to be [illegible] and [illegible] not [illegible] of [illegible] that to be a kyng [illegible] [illegible] but [illegible] that [illegible] to [illegible] but he [illegible] meanes and [illegible], and for that the [illegible] are not [illegible] without the daunger of [illegible] and [illegible] towardes God, and becauſe they [illegible] to [illegible] and [illegible]. [illegible] perſons [illegible] with [illegible] deſyre of ſuche thynges as their [illegible] of goddes [illegible], [illegible] and [illegible] [illegible] one [illegible] as [illegible] and [illegible] to the [illegible] of this worlde, and hath [illegible] God by [illegible] and as [illegible] as the member of a Chriſten man is [illegible] the [illegible] [illegible] and [illegible] purchaſe of [illegible] and renoume, [illegible] is taken [illegible] in the place therof [illegible] by this example of Chriſt his Capitayne make aunſwere [illegible] Jeſus [illegible] perteyneth [illegible] onely [illegible] in [illegible] and [illegible] hath [illegible] his good [illegible] all [illegible].

The texte. ¶ And he [illegible] him to Hieruſalem, and ſet him on a pynnacle of the temple, and [illegible] [illegible] to kepe thee, and in their [illegible] [illegible] agaynſt a ſtone. And

Jeſus

[illegible]

[illegible]

[illegible]

conuinced

[illegible] the texte of ſcripture whiche [illegible] [illegible] in the booke of Deuteronomie [illegible]

[illegible]

And

And many thynges cum out of our owne selfes, other [illegible] to us. For there been in us certaine affeccionate pangues of nature, whiche we are not hable to cast awaie from us [illegible] of our humaine nature: as for example appetite to meate and drinke, [illegible] the lust of carnall copulacion after [illegible] be of lawfull age therto. And although it [illegible] copulacion with the lawfull wife [illegible] agreable [illegible] lawe of God it is to [illegible] and [illegible] in this behalfe doeth our [illegible] that rather we maie geue these affeccions the bridle [illegible] then for the [illegible] of nature is necessarie [illegible] [illegible] [illegible]

There bee also diseases of the [illegible] bothe of the bodye and of the mynde [illegible] that the same were [illegible] taken of our parentes and [illegible] whether thei haue been taken of a custome [illegible] and other measure [illegible] more [illegible] to glorie [illegible] then to [illegible] [illegible] not [illegible] unwatched [illegible] But [illegible] The power of Christe [illegible] be [illegible] and weake [illegible]

[illegible]

But [illegible] suffereth us to bee tempted, [illegible] will not suffre us to be ouercomen, but [illegible] at the ende of the [illegible] and [illegible] shall turne to our behofe. [illegible] not [illegible] [illegible] breake [illegible] shall be at all tymes [illegible]. For [illegible] although afterwarde Sathanas was [illegible] of hi[illegible] for after that the deuill [illegible] out [illegible] fraudes and craftie [illegible] that he [illegible] Lorde [illegible] same that he was [illegible] the [illegible] beyng not onely ouercomen but [illegible] and [illegible] howbeit [illegible] he might [illegible] an [illegible] therto [illegible] the [illegible] that he could [illegible] out of Jesus [illegible] that he was the sonne of God [illegible] whom he was not [illegible] to [illegible] he afterwarde laboured through the [illegible] of his [illegible] the [illegible] to the [illegible] and [illegible] to [illegible] to death. [illegible] behalfe also did Jesus [illegible] a [illegible] weake and defeate the [illegible]

[illegible]

nesse of his aduersarie so the changes that Satan with all his strength laboured to bring to passe to our ruthing awaye the same bid Christe turne into our saluation. Yea and then most especially of all did Satan perceiue his tyrannie to bee clene ouerthrowen when he stared bin nesse of most vnbounded victorie. First came baptisme whiche geueth the state of innocentie: then afterwarde came innocentie and continuall prayer fasting and therewithall battaile with Satan against whom we are moste straitly charged with the bring the companie and temple of people among whom there is in no place wasting matter enough to pouche and three weake vnto bites more then one. Prayer feareth and gathereth the soule: fasting abateth the strength of the body, and increaseth more strength to the soule.

Luke. 4. ¶ And Iesus returned by the power of the Spirit into Galile. And there went a fame of him throughout all the region round about. And he taught in their Synagogues and was honoured of all men.

There was none nothing remaining but so: Iesus to abbresse himselfe to the office of teaching. And thus is the verae true office most specially he bringing to vs bishoppes whiche office no mans doeth after a right sorte take in hande vnlesse he bee manne wayes tried and proued, onlesse he bee founde a conquerour of the rabbiers of all naughtie appetites, whiche doe corrupt and perrybe the word of God so that he may bee bouche to teache others too. Or what meanes they inuented Satan. For it is not enough that a teacher of the ghospell be pure from vices but he muste also be stoute and valiant that neither for lucre nor for any sensuall pleasure of the body nor for ambition, nor for the feare of any cruelties he shall bee vnfrom the vprright steadfastnesse of the truth of the ghospell whiche truth Satan doeth not at any time cease to assaile by sundrie persuasions as loue this worlde more then they loue the glory of God.

And thus the Lorde Iesus beeing moued to teache be after the premises all things did doone, returned now agayne into Galile in greate power and vertue of the spirite whiche he was receiue withall.

Yea, of the temptacion aforesayd he had gathered strength of the spirite, not that any parte of any newe power had growen vnto him more then he had afore but so: the thing whiche he had in his mynde did more appeare whereby he set forth it set forth out into vs the whole as it were in a plaine picture. What the charge and care of an euangelical teacher ought to be, and what he ought to looke for. It was his will and pleasure to begin his first preachinge of the ghospell in Galile beeing the moste abiecte and base region of the Iewes partrie to agree rather with the prophecie of Esaie. For he sayde, that about the coastes of Zabulon and Nephtalim, that is to saye, nigh to Galile of the Gentiles, the light of Godes truth shall spring vp and parcelye to the intent that no parte of the plentiuous procedyng of the ghospell, should be imputed

Luke. 4. Iesus returned by the power of the spirit into Galile.

[illegible]

promotion,

[illegible] the pure welle of the ve-rite euangelicall.

[illegible] taught in theire Syna[illegible]

[illegible]

[illegible] ſtode vp for to reade. And there was deli-uered vnto him the booke of the Prophete Eſai. [illegible] the place where it was [illegible] anoynted me to preache [illegible] preache the acceptable yere of the Lord [illegible] gaue it agayne to the miniſter and ſate downe.

[illegible]

commonly

[illegible]

[illegible]

[illegible]

[illegible] both acceptable [illegible] and to preache [illegible] nall and worldly deſires.

The texte. ¶ And the [illegible] [illegible] acceptable [illegible] countreye.

[illegible]

moreouer all maner ſinnes were clerely pardoned. [illegible] at ſuche as had [illegible] [illegible] of [illegible] and [illegible] whiche [illegible] them, he preached [illegible] vnto al [illegible] that [illegible] to [illegible] of the [illegible] of the ſame [illegible] whiche teacheth [illegible] as were blinde [illegible] in ſuche wiſe as [illegible] their [illegible] vpon the light of the eternal [illegible] accordyng to the [illegible] ſame [illegible] in [illegible] place [illegible] and [illegible] into their [illegible] ſtate of [illegible] to bee al [illegible] and [illegible] to [illegible] by [illegible] in open preachyng [illegible] Lorde was [illegible] to bee accepted [illegible] of al people without excepcion.

Moſes gaue a tradicion of a ſabboth of dayes, in whiche he commaunded that euery ſeuenth day [illegible] ſeruauntes, he gaue alſo a tradicion of a ſabboth of yeres, [illegible] commaunded that euery ſeuenth yere [illegible] from tillyng [illegible] nor any thyng to bee required of the ſame, [illegible] of it [illegible]. He gaue furthermore a tradicion of a yere, [illegible] of the ful ſtate of libertie [illegible] was geuen the name of [illegible] came about in courſe againe after [illegible] bodily to bee [illegible] al the [illegible] with [illegible] any thyng [illegible] bodyes onely with beyng at [illegible] yere onely prouide for the [illegible] of the earth [illegible] vnto your [illegible] age a perpetual ſabboth neuer to [illegible] in whiche the mynde and ſoule beyng free [illegible] of heauenly thynges [illegible] altogether [illegible] and [illegible] but [illegible] of the Lorde [illegible] vnto all perſones [illegible] through [illegible] as [illegible], whoſoeuer through [illegible] of the [illegible] are [illegible] of naughtines [illegible] that are vnhable to [illegible] good [illegible] as ſuche [illegible] of the Lorde [illegible] libertie [illegible] and [illegible] in euery behalfe. And ſo muche the more therefore ought ye with promptneſſe and endeuoure to

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Chaunce

chaunce vnto the [illegible]. For the cunnyng of phisicians dooeth oftymes helpe some [illegible] but the Prophete because he dooeth nothyng [illegible] hath it not in his power, though he would, to helpe [illegible] nacion where it is offered. And [illegible] he dooeth [illegible] none other cause is it [illegible] the prophetes, but because [illegible] not of the power of God worchyng by them, but [illegible] as in other men [illegible]. [illegible] prophetes ouer and ouer, and [illegible] it to be [illegible] certayne that I doo saye vnto you: [illegible] his natiue [illegible] of [illegible] vnworthie of suche benefite at goddes hande.

The texte. ¶ [illegible] many [illegible] were in Israel in the daies of [illegible] when heauen [illegible] of [illegible]

For, the benefites of God are not geuen for the respecte of kynred, but for the good herte of a man, not for [illegible] the kynrage of the fleshe, but to the promptenesse of the spirite, not to the [illegible] but to the faith. For this I affirme vnto you for a [illegible] that in the tyme while Elias was liuyng, when by the continuaunce [illegible] yeres and [illegible] monethes there had [illegible] the [illegible] thereof [illegible] there about with great famine, there were many widowes in the nacion of the Israelites and yet the said prophete beyng [illegible] at the poynte to perishe [illegible], he was not sent to any one of them all to [illegible], but vnto the widowe of [illegible] of Sarepta, [illegible] to the widowes of Ierusalem there to [illegible] the pitcher of oyle or to [illegible] a notable miracle for some one of them [illegible] a dead child [illegible] againe. For so the because that [illegible] there was not one of all the widowes that [illegible] with the syncere faith and affiaunce [illegible] woman. She beyng desired gaue [illegible] and when he promised that her [illegible] of meale [illegible] not waste she beleued and made [illegible] was bidden to doo. This was [illegible] and [illegible] a woman beyng no Israelite, so sore is the good herte more regarded and estemed of God than the bloud or kynred. And likewise not [illegible] in the tyme of [illegible] the prophet who succeded [illegible] among the Israelites there were many lepers [illegible] of them obteined health. Neither was neuer an one of them made cleane [illegible] but Naaman of Syria being before that tyme an Idolatre, and an alien borne to the nacion of the Israelites. Could not the prophet [illegible] haue to doo the same among his owne countrey folke that he was [illegible] an alien and heathen man [illegible] more quicke and ready to doe good to [illegible] godes religiō

and

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

attempted

attempted [illegible] somewhat [illegible] in their powers [illegible]

[illegible]

And in the Synagogue there was a man, which ha[illegible] with a loude voice, [illegible] let me alone, what [illegible] people [illegible] [illegible] he came out of hym and hurt hym not [illegible] spake among themselues, saying, Wh[illegible] power, he commaundeth the foule spirites [illegible]

[illegible]

[illegible]

[illegible] and also agre[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

that hee gaue one of hem [illegible] perfecte health returned in place of ſickeneſſe.

And the fame of hym [illegible] abrode.

Thus the ſighte of this ſo wonderfull a miracle, cauſed that the name and fame of Jeſus [illegible] and ſpred abrode [illegible], not onely in the citee of Capernaum, but alſo throughout all that countrey, euen into the ſynagogue of the Jewes, whiche [illegible] the ſpirit [illegible] made an vprore and a ſtirre [illegible] the ſpirite of Satan againſt the preachers of the goſpell, through the inſpiration of whiche Satan, the Phariſees after plaied ſo muche [illegible] about as is aforeſaid.

The texte.

¶ And when he was gone vp and come out of the ſynagogue, he entred into Simons houſe. [illegible] and the feuer [illegible] and immediatly ſhe aroſe, and miniſtred vnto them.

Then departed he from the ſynagogue, and entred into the houſe of Simon. [illegible] was holden with a great [illegible] the deuill [illegible] good as the [illegible] of a great [illegible], and the [illegible] of Jeſus, a [illegible]. Then [illegible] and declare [illegible] ready to [illegible] good [illegible] to all ages [illegible] and ſtates and degrees [illegible] ſtandyng hard by the woman, he threatned the feuer, commaundyng it to departe.

He commaunded the feuer, and [illegible]

And [illegible] the ſickeneſſe went quite awaie, and the ſtrength and luſtineſſe of her bodye returned againe, not by litle and litle, as it is [illegible] wonte to be in thoſe whiche are cured at the handes of phyſicians, but the ſickeneſſe beyng ſodainly taken awaie, the whole ſtrength and luſtineſſe of perfecte health with a cheerfulneſſe of mynde, was ſo [illegible] reſtored, that ſhe ariſyng ſtreight from the bedde where ſhe had lien ſicke, dreſſed the ſupper for Jeſus, and his diſciples, and ſerued them while they ſate at the table.

The texte.

¶ When the ſunne was downe, all they that had ſicke, taken with diuerſe diſeaſes brought them [illegible] ſonne of God. And he rebuked them, and ſuffred them not to ſpeake: for they knewe that he was Chriſte.

And ſo ready was the Lorde to doe good and to [illegible] before all men, that he neuer had ſo much as [illegible] of [illegible] to any that of ſimple and pure faith [illegible] helpe and ſuccour. For the euenyng beyng [illegible] out of the whole citee as many as had any ſicke folkes in their houſe, whiche were troubled with diſeaſes of ſundrie ſortes, brought theyr ſicke folkes to the doore of the houſe where Jeſus [illegible]. And he beyng a moſte [illegible] that he [illegible] from the people within doores, where he ought of reaſon to haue quiete repoſyng of hymſelfe from laboure.

[illegible] that it was night and [illegible] an unſeaſonable tyme for ſuch [illegible] [illegible] but by [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of true [illegible] [illegible] [illegible] [illegible] [illegible] that it maie bee [illegible] and [illegible] them.

And not onely [illegible] [illegible] of the [illegible] of his bodye and of the touchyng of his handes, but [illegible] of beyng hable to abyde the [illegible] power of Jeſus [illegible] [illegible] [illegible] out of [illegible] of thoſe miſerable creatures, whom they had long tyme [illegible] poſſeſſed. So great a pece of [illegible] [illegible] is it to come nere unto Jeſus. And nere [illegible] hym doeth that perſone drawe and come, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to bee made better [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] yet by the [illegible] [illegible] of [illegible] that [illegible] [illegible] [illegible] [illegible] [illegible] temperaunce [illegible] [illegible], then there are [illegible] of [illegible], that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the trueth to ſpeake, [illegible] [illegible] [illegible]

there

[illegible] moste mighteth.

[illegible] moste [illegible]

[illegible] moude

would be knowen unto all menne that he was that same [illegible] the verie sonne of God [illegible] he had been so [illegible] yet would he not that it be [illegible] of his glorie [illegible] [illegible] [illegible] [illegible] there was [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to damnacion.

[illegible] Jesus [illegible] the menne as [illegible] [illegible] [illegible] [illegible] [illegible] that he was [illegible] that was promised.

¶ As soone as it was daie, he departed [illegible] and the people sought him, and [illegible] [illegible] [illegible] [illegible]

The texte

But Jesus [illegible] of moste speciall purpose to heale the bodyes, but [illegible] one citie onely, but to all countreis of the worlde, when he [illegible] and with the holsome doctrine of his [illegible] of the euangelical philosophie [illegible] that the multitude [illegible] [illegible] [illegible] [illegible] from the greate [illegible] [illegible] are not to bee [illegible] [illegible] and pleasure of the people [illegible] [illegible] [illegible] That he healed [illegible] [illegible] [illegible] [illegible] great nombre of [illegible] [illegible] [illegible] and [illegible] to take no heede, to thentente

And kepte hi[illegible] that he [illegible] not [illegible] from them.

he myghte bee a continuall dweller emongest them. ¶ This mynde and affeccion of these folkes Jesus dooeth [illegible] but yet in the meane while are they, whiche [illegible] not the lorde Jesus to departe from the [illegible] house of theyr bodies, but [illegible] to be go[illegible] howe much [illegible] them [illegible] againe. [illegible] that [illegible]. The [illegible] and [illegible] of the [illegible] that he often and many [illegible] from [illegible] to [illegible] that and [illegible] the preachyng of the [illegible] but a newe doctrine and [illegible] up. For he was the [illegible] into the [illegible] and [illegible] the doctrine of the ghospell. As [illegible] and [illegible] up and [illegible] in growyng. [illegible] to them that [illegible] hym to [illegible] agayn to a de[illegible] and there to [illegible] hym [illegible] made them [illegible], the benefite that hath been [illegible] well as [illegible] to be [illegible] I must [illegible] preache the kyngdome of god [illegible] as I have [illegible] for [illegible] my father hath sent me [illegible] this ende and purpose, not to preache to one citee onely, but that I should [illegible] all [illegible] the [illegible] brotherhod of the heavenly kyngdome. And [illegible] that [illegible] afterwardes be [illegible] that [illegible] out and [illegible] the [illegible] and [illegible] from place to place [illegible] the [illegible] the earnest affeccion to [illegible] from place to place [illegible] of man [illegible] of the [illegible] that [illegible] of the [illegible] ought to [illegible] places where the doctrine of the ghospell [illegible] will not [illegible] agayn the [illegible] of the [illegible] and [illegible] with good [illegible] are not made [illegible] but they [illegible] the [illegible] of all. This [illegible], and the [illegible] Jesus went about from one to an other of all the [illegible] and [illegible] as the custome [illegible] in their Synagogues [illegible] whiche many [illegible] and [illegible] doctrine emong the Jewes, [illegible] without miracles that could beleve nothyng.

[illegible]

The

The fifth Chapter.

[illegible] pressed vpon him, to heare the word of God, he sawe two shippes stand by the lake side.

[illegible]

thruſtet them vpon hym, and ſeyng the place, to be but [illegible] commodious for our ſauiour to preache the goſpel in: for becauſe that neither the people thruſtyng ſtil to and fro, and bearyng [illegible] all one on an others [illegible] [illegible] [illegible] lookyng in the [illegible] a [illegible] place and a bote that [illegible] in a very [illegible] place, [illegible] [illegible] [illegible] [illegible] moreouer it is conuenient that a man [illegible] the [illegible] goſpel, [illegible] [illegible] from [illegible] [illegible] [illegible] [illegible] together at auenture, [illegible] be [illegible] a [illegible] quiet [illegible]. [illegible] euen ſo god [illegible] [illegible] at the ſame [illegible] [illegible] [illegible]. And the fyſhers [illegible] out of their botes, [illegible] of their nettes, to haue [illegible] againſt the next [illegible]. Jeſus [illegible] [illegible] [illegible] [illegible] that was Simon [illegible] [illegible] [illegible] [illegible]. He [illegible] [illegible] beyng [illegible] boord, [illegible] [illegible] remoued from the [illegible] [illegible] of the [illegible] he [illegible] quarter, [illegible] out of the bote, as it had ben [illegible] of a [illegible] [illegible] people [illegible] on the ſhore. [illegible] [illegible] to the office of preachyng the goſpel, [illegible] [illegible] that Jeſus now had out of the bote, [illegible] to [illegible] the people [illegible], [illegible] vp and downe [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] beyng [illegible] Jeſus: of [illegible], Simon peter ſhould [illegible] and [illegible] [illegible] and the [illegible] is to [illegible] obedient [illegible] Jeſus [illegible] to haue [illegible] them, and put all their [illegible] and hope of ſaluacion in the [illegible] of the [illegible]. The philoſophers on the other ſide, [illegible] naturall reaſons and argumentes of mans [illegible] [illegible] their learnyng, [illegible], [illegible] in Chriſt, [illegible] the hygheſt, and moſt perfect good thyng [illegible] [illegible] and eſteme the [illegible] of man [illegible] as the doctrine of the Goſpel [illegible] [illegible]. [illegible] a kynde of [illegible] [illegible] beyng [illegible] to [illegible] [illegible] without [illegible] and without [illegible], and [illegible] beyng [illegible] hope [illegible] of vs more profitable, to [illegible] he hath once [illegible] [illegible].

¶ [illegible] he had left ſpeakyng, he ſayde vnto Simon: [illegible] [illegible] the depe, and lette [illegible] [illegible] came and holpe them. And they [illegible] [illegible] [illegible] [illegible].

The texte.

¶ You haue hearde o Theophilus, the firſt foundacion and commyng vp of the churche: now heare the growyng and encreaſe of the ſame, whiche ſhall conſequently enſue of this euangelicall fiſhyng. When the euangelicall ſermon was ended, the Lorde Jeſus ſpake vnto Simon that was maiſter of the bote, ſaying, rowe the bote ſomewhat farther from the lande, and bryng it fourth into the depth: and there ſhote ye fourth your nettes abrode to take ſome fiſhe. Here Simon, accordyng to the terme or woorde of hys name, [illegible] in this wyſe: [illegible] all this nyght long haue we laboured in fiſhyng, and

haue

[illegible]

[illegible]

When Simon Peter ſawe this, he [illegible] **at Jeſus knees,** [illegible] **all that were with** [illegible] **of fiſhes which they had taken** [illegible] **Iames and J**[illegible] **folowed hym.**

[illegible]

had

[illegible]

¶ But if it fortuneth, as he hath in [illegible] will, thou canst make [illegible] will, be thou [illegible] hum that he thou be [illegible] effects, by [illegible] according [illegible]

[illegible]

[illegible]

¶ O

[illegible] from all his bodye.

[illegible]

[illegible] touche hym.

[illegible]

[illegible]

[illegible]

The parable

fair plain before
reaule of the preste, they went up
through the rising, hedde and all, in the m

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

conſcience

[illegible] but to make them pure and innocent.

[illegible]

¶ And after this he went forth [illegible] to repentaunce.

And Ieſus, when he was gone out from thence after that he had preached [illegible] by blynde chaunce, but [illegible]

[illegible]

[illegible] Christ.

[illegible] will come when the day begrome and fo [illegible]

The parable of Galatius upon

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The.vj.Chapter.

¶ It happened on an other principall Sabbath, [illegible] the corne, and his disciples plucked the eares of corne [illegible] the disciples, saying, Why do ye that, which [illegible] the sonne of man is Lord also of the Sabbath day.

[illegible]

of the sabboth

bodies at ease & them. But the kinde of the temple and hande footh [illegible] I will [illegible] together among them. [illegible] to grace.

[illegible]

[illegible]

[illegible] Luke. [illegible]

[illegible]

[illegible]

The Gospel.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

of al ſorowes to bee clene aboliſhed. What hath any great eſtate of this worlde to bee compared with this maner of riches? Is it not a kyngdome of [illegible] [illegible] to be [illegible] to bee [illegible] to haue [illegible] [illegible] at [illegible] to haue [illegible] [illegible] in the [illegible] [illegible] to be [illegible] [illegible] [illegible] brotherhood of god and to bee regiſtred emong the [illegible] of the kyngdome of heauen.

Bleſſed are ye that hungre nowe: for ye ſhalbe ſatiſfied. The texte.

Bleſſed are ye, whiche beyng nowe in pouertie and penurie, bee [illegible] [illegible] [illegible] [illegible] the pouertie and the [illegible] [illegible] [illegible] [illegible] of the [illegible] whiche is the [illegible] [illegible] [illegible] of the goſpell [illegible] [illegible] with [illegible] of [illegible] whiche ye are [illegible] fayne to haue.

Bleſſed are ye that wepe nowe: for ye ſhall laugh. The texte.

Bleſſed are ye, [illegible] of your owne [illegible] and your [illegible].

Bleſſed ſhal ye bee when men hate you, and thruſt you out of their companye, and [illegible] you, and abhorre your name as [illegible] for the ſonne of mannes ſake. [illegible] in that daye and be glad: for beholde your rewarde is great in heauen. For thus [illegible] fathers vnto the prophetes. The texte.

The moſte parte of the people doe calle thoſe men happye and fortunate, vnto whome the people ſheweth fauoure of [illegible] and [illegible] them that are auaunced to honoure, and to be through glorious fame are muche renowmed. [illegible] ſhal ye bee [illegible] when men ſhall hate you in their hertes, when they ſhall caſt you out of their companyes as perſones to bee hated and abhorred, when they ſhall ſpeake many woordes of reproche and blame againſt you for my ſake, when they ſhall earneſtly endeuour and labour all that they can to aboliſhe your name, and by all meanes to make it deteſtable vnto all that ſhall come after, and that not for any faute of youres, but for the hatred of the ſonne of man, whoſe [illegible] true and glorie ye ſhalbe preachers of. It doeth become you therfore not to [illegible] your ſelfes, but rather bee ye glad when ſuche thinges ſhall chaunce vnto you and reioyce ye. For if the fauour of mortall men ſhal not bee on you according to your deſires, yet a plenteous rewarde for you hath been [illegible] vp for you in heauen. It ſhall not lye in the power of men to aboliſhe the eternall name of you whiche bee written in heauen: it ſhall not lye in them with their woordes of reproche or deſpite to appaire or leſſen your glorie, whiche ſhall for euermore bee coupled with my glorie. Yea rather contrarywiſe, the more that they ſhall perſecute your name and fame, ſo muche the more ſhall they make it renowmed. For to be mocked of the vngodly is the higheſt ſtate and [illegible] that maie bee. For ye ſhall not bee the firſt that haue been thus [illegible]. For [illegible] hath continued [illegible] euer ſithens the tyme of Abel.

this

[illegible]

[illegible] your conſolacion.

[illegible]

[illegible]

[illegible]

[illegible] ye ſhal [illegible] and wepe.

[illegible]

[illegible]

[illegible]

[illegible]

haue GOD a rewarder of the same. In his handes lyeth the care of all worlde [illegible]. Aske thou, pray and craue to God, [illegible] be better than other any thyng of thyne. For by suche meanes a mutual loue of one to an other purchased and knitte together. That if any persone take awaye from thee any thyng of thyne by fraude or by strong hande, let hym rather haue it, than thou to come to make strife or [illegible]. Better it is for one to lese his money, his house, or any parte of his landes, than for recoueryng of those thynges to begyn to loose a brother. In [illegible] from all your life: but what maner one would wyshe his good wyll haue been of others to warde hymself, if the case should so require, the same let hym be towarde his neighbour: and what he would not wyshe his good wyll haue been to hymself, the same let hym not labour to doe against another. For that is to loue thy neighbour as one loueth hymselfe.

God is [illegible]

The texte.

¶ For if ye loue them that loue you, what thanke haue ye? for synners also loue them that loue them. And if ye do good to them which do good to you, what thanke haue ye? for synners also do euen the same. And if ye lende to them of whom ye hope to receyue, what thanke haue ye? for synners also lende to synners, to receyue as muche agayne. Wherfore loue ye your enemies, do good and lende, lokyng for nothyng agayne, and your rewarde shalbe great, and ye shalbe the children of the hyghest: for he is kynde vnto the vnkynde and to the euill. Be ye therfore mercifull, as your father also is mercifull.

¶ He that doeth good to his frende to hym [illegible], and doeth not require of hymselfe any rewarde [illegible] charitie and tender loue towardes the neighbour [illegible] hauyng [illegible] to be geuen as ofte as nede shal be, not [illegible] any respecte of [illegible] to geue or come vnto thee agayne therby, but for this onely cause that he is thy neighbour, although he be [illegible] [illegible] than the paynims in louyng them agayne as they [illegible]. Be ye [illegible] of your [illegible] at Goddes handes [illegible]. For [illegible] other but them that loue you, what [illegible] of rewarde [illegible] at Goddes handes [illegible] your loue is suche the loue of others [illegible] requiteth [illegible] loueth agayne other that loueth hym, and [illegible] suche an one is [illegible] euangelical charitie [illegible] embraceth [illegible] as the [illegible]. And [illegible] agayne, [illegible] what great [illegible] thanke [illegible] the high [illegible] of the gospell [illegible] of this worlde, [illegible] vile and [illegible], yet [illegible] by the [illegible] of one that maketh [illegible] from hym, that doeth not his part agayne [illegible]. In case ye [illegible] to those that haue been beneficiall to you afore, what [illegible] of rewarde [illegible]. This [illegible] beneficence [illegible] as the gospell requireth, but it is a choppyng and chaungyng of benefites one for an other. For [illegible] suche as [illegible] from the high perfection of professing the gospell, [illegible] by the [illegible] of [illegible] a benefite that hath ben doen [illegible] and [illegible] vpon [illegible] as a thyng profitable. [illegible] thyng that [illegible] to doe them is no matter at all of any great prayse or thanke. Moreouer in case ye [illegible] to suche men of

whom

whom ye be aſſuredly certified to receiue againe all your owne principall that ye lent, what acte doe ye more then others, [illegible] for the [illegible] of the ghoſpell, doe not ſynfull perſons euerie theyng [illegible] one to another, and receiue their due ſummes again. It is but a common practiſe of pleaſure [illegible] that euery ſuche perſon to doe another man a commoditee at a tyme, to thentente that the lyke commoditee maie bee doen to the again. It is not a practiſe of the poore ſorte that is doen to another bycauſe hope of the lyke pleaſure to come home again. If the neighbour [illegible] aſke and deſire thy helpe and [illegible] in the tyme of [illegible] [illegible]. Although there be no hope at all that the money ſhal bee repaied the, bee [illegible] [illegible] ſuche a frende [illegible] repaie it not, thou canſt bee content to leſe it of thy free gifte, and [illegible] lone [illegible] [illegible] your [illegible] as alſo your beneficialneſſe bee [illegible]. Beare ye good hertes euen to ſuche perſones alſo as are [illegible] to you, doe ye benefites unto ſuche, as either will not doe you benefite again, or cā, will requite a benefite [illegible].

[illegible]

I ſaie alſo moreouer vnto you, that although there ſhall none come any parte therof to thee handes again, yet thou haſt a ſure and [illegible] to [illegible] thorough [illegible]. He that is the [illegible], will [illegible] your paie [illegible] your reward. For he to whom the whole recompence ſhall bee either [illegible], doen herein at the handes of men, ſo muche the more plenteous [illegible] make and repaie vnto you. And ſo hauing the [illegible] we [illegible] you as [illegible] the right marke, ye ſhall [illegible] [illegible] of [illegible] [illegible] of [illegible] [illegible]. Whiche [illegible] that his great liberalitie beſtoweth not only vpon the good, but alſo vpon the euil. For he cauſeth euery one [illegible], yea and beſides this, bothe heauen and earth hath he [illegible] with ſo many ornamentes, ſo many [illegible] [illegible], with ſo many commodities for the vſe and [illegible] [illegible] of the [illegible] prouokyng the euill by his [illegible] mercifulneſſe, and alſo by his bounteous liberalitie, to [illegible] and turnyng to the good with thankes geuyng.

[illegible]

This large beneficialneſſe of your father, and the ſame to all creatures at all tymes open, your [illegible] and [illegible] in your lyfe, that accordyng to his enſample, as muche as in you is, ye endeuour [illegible] by all meanes to doe good vnto all perſones, as well to the good, that they maie bee made better, as alſo to the [illegible], that by your [illegible] meekeneſſe they maie bee prouoked and ſtirred to [illegible]. If God, who is [illegible] to all [illegible] [illegible], yet neuertheleſſe of the infinite goodneſſe of his nature is ſo beneficiall towarde theſe many [illegible] creatures, in whom he [illegible] that [illegible] ſhalbe loſt and caſt awaie: how muche more is it requiſite for you to doe the ſame, foraſmuche as it is [illegible] a thyng to you vnknowen whether the parties that are holpen with a beneficiall good turne, be worthie or vnworthie, and the [illegible] [illegible] come to is [illegible]? For many tymes it chaunceth, that thoſe [illegible] at the firſt apparence ſeme naughtie, are good and honeſt. And again that thei which at this preſent are [illegible] naughtie men [illegible], doe right ſhortly after [illegible] to a better mynde. [illegible] ſhall [illegible] to [illegible], as he ſhall haue [illegible] and [illegible] leſſe to [illegible] his neighbour.

Iudge

The texte. Iudge not, and ye ſhall not be iudged: condemne not, and ye ſhal not bee condemned. Forgeue and you ſhalbe forgeuen. Geue, and it ſhalbe geuen vnto you: good meaſure, and [illegible] ſhaken together and runnyng ouer ſhal men geue into your boſomes. For with the ſame meaſure that ye mete withal, ſhal other men mete to you again.

This alſo forſoothe that foloweth is a poynte of chriſtian meekeneſſe, and alſo of [illegible], that ye interprete and conſtrue in the beſt parte al the ſaiynges and doynges of your neighbour, as many as maye bee [illegible] of what mynde thei are doen. For a herte that is pure from al corrupcion, is alwaies more enclined to thynke the beſt, than to miſtruſt or deme euil. As for to iudge [illegible] naughtie thynges of [illegible] that are theirs, [illegible] backbityng, [illegible] rather of [illegible] open to all men, and [illegible] to couer and [illegible] as muche as [illegible] to hate, or to take [illegible]. Iudge ye therfore no man, ſo ſhall it come to paſſe, that ye ſhal not [illegible] your ſelues. Condemne ye no man, ſo ſhal it come to paſſe, that ye ſhal not [illegible] on your owne parte bee condemned. Forgeue ye in [illegible] hath been doen agaynſt you: and God ſhall again [illegible] parte forgeue your [illegible] vnto you.

Geue and it ſhalbe geuen vnto you. [illegible] ye [illegible] and [illegible] towardes your neighbour, and the good [illegible] that ye doe, ſhall returne to you again with a vauntage and encreace. For [illegible] that ye geue, ſhall God paye backe again a good meaſure, a meaſure [illegible] and ſhaken together, that al the [illegible] boſome, and a meaſure that [illegible] although no recompenſe at al of the [illegible] to you again at the handes of men. For with the ſame meaſure. [illegible] the ſame meaſure [illegible] ye ſhall [illegible] your neighbour, after the ſame meaſure ſhall ye be rewarded [illegible] again at Goddes hande. If ye haue been [illegible] towardes your neighbour, of the ſame ſorte ſhall ye ſée your rewarde again to bee.

The texte. And he [illegible] a ſimilitude vnto them. Can the blynde leade the blynde? [illegible] diſciple is not aboue his maiſter. [illegible] and why [illegible] thou the mote [illegible] thy brothers eye, [illegible] canſt thou ſaie to thy brother: Brother let me [illegible] when thou ſeeſt not the beame that is in thine owne eye? Thou hypocrite, caſt out the beame [illegible] in thyne owne eye firſt, then ſhalt thou ſee perfectly to pul out the mote that is in thy brothers eye.

And to the ende that the Lorde Ieſus might the better enſtructe the premiſſes in the hertes of his diſciples, he addeth moreouer [illegible] parable. Can a blynde man bee guide to another that is blynde? That if he aſſaie the matter, it will not come to paſſe [illegible] into the pitte [illegible] it is that he bee pure himſelf from all maner errour, [illegible] vpon hym to bee another the guide [illegible] of [illegible], [illegible] to teache another man what is to bee doen [illegible] be left [illegible] errour and bee [illegible] out of the waie. [illegible] it is an hard thyng [illegible] to [illegible] the obſtinate malice of ſome perſones. [illegible] are ye [illegible] that I [illegible] bee [illegible]? [illegible] reaſon that the diſciple ſhould [illegible] bee better then the [illegible] of his maiſter. He ſhalbe in very

ſuche

[illegible] enough if he be made friend to his maister. And why lookest thou behold the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye? Or how canst thou say to thy brother, Brother suffer me to take out a mote out of your eye, seeing thou seest not a beame that is in thine owne eye? O hypocrite, first take out the beame out of thine owne eye, and then shalt thou see to take out the mote that is in your brothers eye.

Why first spea a mote in by his brothe eye.

Thou hypocrite, cast out the beame that is in your owne eye.

[illegible] Fruite [illegible] good fruite. For every tree is knowen by his fruite. For of thornes men do not gather figes, nor of bushes gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the abundance of the heart his mouth speaketh.

The fruite.

The boore prelumpteouslie take into your [illegible] a lamb and staiff of [illegible] things as man been [illegible] common as well to good men as to [illegible] but the habit or [illegible], neither meate, nor long being in prayers not [illegible] bodies about the garmentes [illegible] for a [illegible] man to be good. For a tree is [illegible] not of the leaves that it beareth but of the fruite. And the fruite taketh his shape and nature of the tree, whose shape or nature it is [illegible], than cannot the tree bring forth fruite of a [illegible]. And adam if the shape be good, than cannot the tree bring forth fruite of an other sorte than agreable to his shape that is [illegible] all. The leaves and the [illegible] are [illegible] to the tree and bequeate a helpe but the shape and the [illegible] are not [illegible]. If the tree be corrupte and [illegible] whatsoever proceeded out from the same [illegible] and pure, than pure it is also whatsoever [illegible] the [illegible].

Every tree hath fruite [illegible] of it, whiche fruite is [illegible] the [illegible] meanes. For neither is the fruite gathered of the hawthorne tree, nor of the [illegible] men do gather grapes. Good is whatsoever a good man

man doeth what euer he [illegible] whatſoeuer [illegible] he doeth [illegible] of all [illegible] thinges as of [illegible] good [illegible], but [illegible] and [illegible] of [illegible] a good man [illegible] he doeth [illegible] he doeth. For [illegible] procede from a good affeccion of the herte. Again [illegible] what euer [illegible] doeth, becauſe it procedeth from a corrupt herte [illegible] be he clothed, whether he faſt, or whether he eate, whether [illegible]. And [illegible] of an [illegible], [illegible] of faith and charitee hath [illegible] whether [illegible] to be [illegible] health of them [illegible] of theſe, [illegible] Goddes [illegible] of no perſone [illegible] to be the [illegible] of no man [illegible] to God, he onely [illegible] all men good.

[illegible] that they may [illegible]. The [illegible] out of the [illegible] and [illegible] of his herte [illegible] goeth [illegible] that [illegible] he [illegible] of [illegible] no man [illegible] of earth and [illegible] the glorie of God [illegible] of the [illegible] of other men [illegible] God [illegible] and vpon his [illegible] to [illegible]

At this tyme [illegible] the Phariſee as [illegible] he beareth a [illegible] he goeth [illegible] in the [illegible] of [illegible] from [illegible] he [illegible] of the [illegible] robbers [illegible] of the [illegible] In his prayers he [illegible] againſt the lawe, the temple, and God, he [illegible]

[illegible]
forte to the others.

Why call ye me Lorde Lorde, and doe not as I bidde you?

[illegible]

[illegible]

[illegible]

After this [illegible]

Whoſoeuer cometh to me and heareth my ſayinges, and doeth the ſame, &c.

Whoſoeuer cometh to me, ſaith Jeſus, with a ſincere herte and mynde, and doeth ſo [illegible] that whan the caſe requireth, he wil ſhewe forth certain tokens of perfect vertue out of the treaſoure of his herte: I wil ſhewe you to whome he is lyke. He is lyke to a prudent and circumſpect buylder, that buyldeth his houſe not for a vayne bragge of the outwarde [illegible] for a ſhorte while and no longer, but for to [illegible] and ſubſtancially to ſtande and endure without periſhing againſt any bluſteryng ſtormes or tempeſtes to come. And therfore he diggeth doun of a great depe, and ſetteth a [illegible] ſubſtanciall foundacion vpon a ſure rocke, whiche doeth ſuſtaine the vpper buildyng. Than afterward when [illegible] beate againſt [illegible] tempeſtes of wyndes light vpon it, [illegible] the whole rage of the [illegible] waters come flowyng vpon it, yet [illegible] the [illegible] violence of the waters [illegible] againſt it, can [illegible] houſe be ouerthrowen or appayred, becauſe it ſtandeth ſure vpon a ſtrong foundacion. And contrariwyſe, he that ſo cometh to me, that he [illegible] my wordes, that is heareth them, but he foloweth not my preceptes [illegible] to the bottome of his herte, is lyke to a buylder that [illegible] vpon which his buildinges [illegible] at any tyme after to [illegible] and [illegible] great height for a brag [illegible] of the houſe [illegible] doeth [illegible] the moſt ſtately ornate that he hath made his buildyng for a vayne ſhewe, with ſo muche the greater ruine doeth all the houſe fall doune. And euen ſo what euer ſtandeth on the foundacion of [illegible] conſtitucions [illegible] of thinges outwarde [illegible] an houſe [illegible] buildyng vnder [illegible] ſhall light vpon it wronges or diſpleaſures, [illegible] damage of goodes, [illegible] or any loſſe ſtormes of [illegible] fortune otherwiſe.

But he that heareth and doeth not, is lyke, &c.

The ſeuenth Chapter.

The texte.

When he had ended all his ſayinges in the audience of the people, he entred into Capernaum. And a certayne centurions ſeruaunt (which was deare vnto hym) lay ſicke and was redy to dye. And when he heard of Jeſus, he ſent vnto him the elders of the Jewes, beſechyng him that he wold come and heale his ſeruaunt. And whan they came to Jeſus, they beſought him inſtantly, ſaying, that he was worthy that he ſhould do this for him. For he loueth our nacion, and he hath buylt vs a ſynagogue. And Jeſus went with them. And when he was now not farre from the houſe, the Centurion ſent frendes to him, ſaying vnto him: Lorde, trouble not thy ſelfe, for I am not worthy that thou ſhouldeſt entre vnder my rofe: wherfore I thought not my ſelf worthy to come vnto the, but ſay thou the worde, and my ſeruaunt ſhalbe whole. For I alſo am a man ſet vnder power, and haue vnder me ſouldiers, and I ſay vnto one, go, and he goeth: and to another come, and he cometh: and to my ſeruaunt, do this, and he doeth it. When Jeſus heard theſe thynges, he marueiled at him, and turned him about, and ſayd to the people that folowed him: I ſay vnto you, I haue not founde ſo great faith, no not in Iſrael. And they that were ſent, turned backe home again, and founde the ſeruaunt whole that had ben ſicke.

After

[illegible]

[illegible]

[illegible]

[illegible]

thyng

[illegible]

[illegible] the rest [illegible] they gave the glory unto God [illegible] hath visited his people. [illegible]

[illegible]

[illegible] tugging

[illegible]

spirite in them.

[illegible]

[illegible]

and

and incurable, the churche caſteth out of her felowſhyp as dead corpſes, to the ende that by the example of one, manie maie be afraied to [illegible]. But the ſame [illegible] bodie [illegible] the mercie of God, by whoſe power the dead [illegible] agayn. [illegible] ſame people [illegible] A great prophete is [illegible] vp emonges vs, & God hath [illegible] regarde to his people. For the Jewes [illegible] as yet [illegible] no hyger thyng of Chriſte, but that he was an [illegible] notable prophete. And [illegible] the fame of the Lorde Jeſus, [illegible] the brute of the matter abrode, not onely [illegible] all Jewrie, but alſo [illegible] all the coaſtes on euery ſyde that lyeth about the [illegible], where John had alſo baptiſed [illegible] the other people, as alſo Jeruſalem.

[illegible]

[illegible]

[illegible]

[illegible] aftes.

ayes. Go your wayes and beare woorde vnto Iohn what ye haue ſeen with your eyes, and what ye haue heard with your eares. The blind receiue theyr ſight [illegible] are made hable to walke, lepers are made clene, the deafe [illegible] heare [illegible] to the dead [illegible] to lyfe again, the poore and lowe [illegible] the gladde tydynges of ſaluacion, accordyng to the prophecie of Eſai. [illegible] Iohn [illegible] of heauen to bee at hande [illegible] ye with your eies, whether [illegible] for the [illegible] that [illegible] and [illegible] the health of men [illegible] occaſion of ſclaunder to hymſelf [illegible] many perſo[illegible] of [illegible] Ieſus [illegible] of knowledge [illegible] of the people [illegible] or [illegible] to bee [illegible] from the do[illegible] whoneither [illegible] from his holſome doctrine.

¶ [illegible] the meſſengers of Iohn [illegible] the people [illegible] Iohn [illegible] not a greater [illegible] Iohn Baptiſte.

[illegible] to ſpeake vnto the people [illegible] of Iohn, [illegible] by reaſon of remembryng the former [illegible] Iohn hymſelf to be [illegible] that he had [illegible] of the [illegible] to be [illegible] of the lawe. [illegible] from Iohn the Baptiſt [illegible] them to be of them [illegible] perſones to [illegible] to haue ſeen him. [illegible] it was that [illegible] Iohn [illegible] a great [illegible] after that [illegible] and [illegible] whole [illegible] be [illegible] that is [illegible] and [illegible] Go ye to ſee what [illegible] appareiled in ſofte ſilkes, that [illegible] a rough thong of beaſtes leather, whiche [illegible]

with

[illegible]

The texte

[illegible] stinking in the mercate [illegible] man is come, [illegible] of all his children.

[illegible] great and great mouth that I hear not the trumpets of heaven. But [illegible] Christ [illegible] to be better to hear [illegible] the [illegible] of heaven. The first [illegible] to be better out of a [illegible] argue the [illegible] of the other the hear extreme. The [illegible] of the other they [illegible] the [illegible] of the other they [illegible]

[illegible]

[illegible]

neſſe

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] kingdome of heauen.

[illegible]

Behold there followed hym many other greef a certain matter,

[illegible]

[illegible] was

a patent

[illegible]

of God thereby.

¶ And Jesus answered [illegible] certain leaper where [illegible] eight hour [illegible] woman receive [illegible] the hath [illegible]

[illegible]

[illegible] into one house, of [illegible]

[illegible]

whether

[illegible]

[illegible]

[illegible]

[illegible]

And they that ſate at meate with him, [illegible] which forgeueth ſinnes alſo? [illegible] in peace.

[illegible]

[illegible]

of vertu,

The particyple of Eualuacyon

in thy eyes of suche sorte as the above remenciored, bothe are woont foolishly to stand in high conceipte of themselfes, and to thynke vile of their neyghboures, and also to bee replete with crime, and stand idiotally to repoose the free goodnesse of almighte god. For what if thy same woman had touched the Pharisee, with what a shamefull looke would he have shaken her of, in what washinges would he have poureged himselfe from the infection of her? In suche sorte doe they despise the miserable sinning woman who on their owne parties are sore stricke of crime, of Barrie pride, and of the disease of hardenyng men with false crymes, and are so much the more vncurable, for that in their owne conceipte and opinion they seme nothing sicke at all. For many times it chaunceth, that more sooner ensude from notorious and open vices, then from suche as kepe imperfectes hidden vnder the cloke of holynesse. As adulterer a drunkard, a felow of dissolute conversacion, and Idolatrie a souldier that doot sallas him lustes: a mammate sooner conuerte to good mynde, than a Pharisee an vnhonest persone, one that standeth in his owne conceipte, a usurer, or a dissembler.

¶ And they that sate at meate with him began to say with themselfes, Who is this that also forgiueth sinnes? And he said vnto the woman: Thy faith hath saued thee: Go in peace.

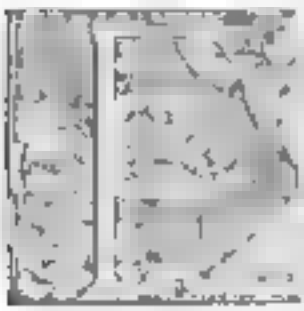
The text.

Now suche as the maister of the feaste is, ceiuil suche are the guestes also beeyng Pharisees, hath a felowship in shame, saie they, that he receiueth sinners. But thou Christe, who alone and onely art the searcher of all mens hertes, who alone of a loue mynd doest looke aloofe for his holynesse, doest thou marvelly? Yourselfe correcte the pride of the Pharisee, he perseth for attorney and aduocate for the sinner, and not a lone, but also counsaileth her confessing her sinnes. It is and therefore bee the part of an vnright all pastour, to fee the example of the Pharisee, and to folowe the tendre intentive of Jesus in receiuyng sinners.

The.viij.Chapter.

¶ And it fortuned after wards that he himself also went throughout the citeies and townes preachyng and declaryng the kingdome of God, and the twelue with him, and certaine women which had been healed of euil spirites and infirmities, Mary called Magdalene, out of whom went seuen diuels, and Joanna the wife of Chuza Herodes his steward, and Susanna, and many other, which ministred vnto him of their substance.

The text.



Yet so great was the gracious goodnesse of Jesus towardes sinners, yea thoy of meter so base and lowe degree, that he did not onlye admitte this woman alone to the touching of his feet, but he did also at some times preuente certain women to ooe all about him, from place to place as his Apostles, and suffered a well thankfull as also his disciples to be refreshed with a liberall and a frutee of the same. For wee see Jesus his twelue disciples at all assays euerywhere folowing him,

Sic hem fecit, tum [illegible] [illegible] [illegible] [illegible] [illegible]

The paraphrase of Erasmus upon

The text

[illegible]

And on a certain daie when he was gon foorth of the house [illegible] people [illegible] to heare him [illegible] greate [illegible] to heare him [illegible] speaking.

[illegible]

The paraphrase of Erasmus upon

[illegible] appertaine to merie one of you without exception. There be [illegible] dead images have eares but not to heare the [illegible] There be [illegible] to [illegible] to [illegible] conditions [illegible] the [illegible] frauds [illegible] that are [illegible] heare

[illegible]

fie in certain outward thynges. But foraſmuche as the thyng whiche they haue heard is not thoroughly emprinted in them, nor hath not taken true rootyng, as it were in the inmoſt affection of their hertes, they are for a litle tyme obediently ruled after the woorde of God: but when any blouſteryng ſtorme of euils [illegible] aſide, they quaile and forſake their good begynnyng. [illegible] an eaſie thyng it is in proſperitee to kepe the doctrine of the Ghoſpell: but if thou haue not thoroughly ſucked and conceiued an earneſt affeccion and zele towardes true godlineſſe, then at what tyme [illegible] requireth that thou ſhouldeſt ſhewe [illegible] that ſame face of holyneſſe [illegible] vaniſhe awaie.

Now the ſede that fel emong thornes doeth ſignifie them whiche after that thei haue receiued the ſede of Goddes woorde, beare [illegible] no fruite of true godlyneſſe thereby, because that their affeccion towarde the better liuyng is choked and oppreſſed with cares of this woorlde and riches, and with the fleſhly pleaſures of this preſent life. But the ſede that was caſt vpon good earth betokeneth them whiche with a ſincere harte [illegible] gent hede, and beyng voyde from al baſe affeccions, doe receiue the heauenly woorde and laie it vp in their memorie, and cauſe it thorowly to ſynke doune into the botome of their affeccions, ſo that by no diſtreſſe of euils thei can bee remoued from the earneſt purpoſe of godlyneſſe once entred and begonne.

[illegible]

No man when he lighteth a candle, couereth it with a veſſell, or putteth it vnder a table [illegible] [illegible] come abrode. Take hede [illegible] [illegible] ſhalbe taken, euen that ſame whiche he ſuppoſeth that he hath.

The text.

This Parable therfore did Jeſus vouchſafe to expounde to his diſciples ſeuerally by themſelfes, partely because thei ſhould be able to other perſones after the ſame example [illegible] to ſette out the true meanyng of them, and partely that after [illegible] they might [illegible] that true light in ſecrete. For the vnderſtandyng of true doctrine is a clere light. And he that geueth parte of this light vnto others, doeth not geue it to the entente to haue it kept hidden, but that it maie [illegible] a bande to many. For no man which lighteth a candle [illegible] doeth couer the ſame with a veſſell or ſetteth it vnder the table: but he rather ſetteth it on a candleſticke to the ende that ſuche perſones as come into the houſe maie ſe [illegible]. For there is nothyng deliuered vnto you [illegible] of [illegible] wrapped in darke parables, but the ſame [illegible] the vnderſtandyng of the [illegible] brought out by you [illegible] knowledge [illegible]. Wherfore ſe that [illegible] good heade, [illegible] throughall out of your [illegible] the vnderſtandyng of the [illegible] laie it vp in your herte as a treaſure, because [illegible]

[illegible]

[illegible]

committed

The paraphrase of Erasmus upon

committed unto his mother forasmuch as he diligently keepeth that which is given unto him [illegible] for he that hath that hath more given unto him, but he hath enough his own neighbours riches the thing that he hath, such an one shall not only have no more given unto him but also even that which he seemeth to have shall be taken away from him because he is recreative keepe the [illegible] restauration [illegible] unto the mother that one is so much the more doeth he count to be dull to be and to be such.

The text

[illegible]

And concerning the matters as they are the Lord Jesus perfectly [illegible] the parables unto the people all which [illegible] bestowed [illegible] because the Lord spoke to be a [illegible] of the chapters [illegible] of Christ and [illegible] to be taught [illegible] happened on a certain day [illegible] while Jesus was teaching the people [illegible] the place being [illegible] to have spoken [illegible] matter [illegible] concerning their family and [illegible] to him, the third parable of the [illegible] there was [illegible] grain [illegible] others that his mother and his brethren [illegible] at the door [illegible] desirous to speak unto them [illegible] place that the [illegible] of the chapter [illegible] a more precious thing, then that it [illegible] be broken of or interrupted for any worldly affections or [illegible] care of [illegible] the [illegible] matters made this answer to them that [illegible] the matter [illegible] mother [illegible] are [illegible] of God, and doeth [illegible] that [illegible] as long as often as [illegible] matters [illegible] are in hand.

The text

[illegible]

In other thing moreover also it was the Lord's [illegible] and pleasure to bestow [illegible] matters to be [illegible] unto his disciples [illegible] matters of [illegible] and [illegible] by means whereof this [illegible] to contract against [illegible] and proceedings of the gospel [illegible] fade in our [illegible] of [illegible] of them [illegible] but to be more [illegible] and further that he help [illegible] not fade us in our perils or dangers [illegible] if we [illegible] not [illegible] them and [illegible] proceeding from the bosome of our [illegible] [illegible] Jesus [illegible] on a certain date, that [illegible] to be taught the people all the [illegible] long, entered unto a boat with

his

his diſciples, and bid them make paſſage ouer vnto the other ſide of the ſame
howbeit it was well toward night. And as thei were ſailyng, Jeſus fel a-
ſlepe. [illegible] there aroſe a piece of wynde [illegible] trou-
bled the water, that by reaſon of the waues cumming faſt ouer into the ſhip
the diſciples were in ieopardie. And beyng ſore afraied thei went vnto Je-
ſus, and [illegible] of his ſlepe, ſaiyng: [illegible] we periſh, and we pe-
riſh. Then Jeſus [illegible] vp, rebuked the wynde, and the ſourges of the
water [illegible]. And immediately both elementes, that is to
ſaie, [illegible] water and wynd ceaſed their rage. And there came
[illegible] a great calme [illegible]
both. And [illegible] he turned to his diſciples, and [illegible]
[illegible] had been to [illegible] his preſence [illegible]
[illegible] you [illegible] at [illegible]
[illegible] toward him [illegible]
[illegible]
[illegible] that [illegible]
[illegible] that were [illegible] in the
[illegible] the wind [illegible] in a moment at ye
[illegible] geuyng them certain manifeſt tokens of [illegible]
[illegible] of maner [illegible] taken both with a fere
[illegible] that [illegible] what a
[illegible] commaundeth [illegible]
[illegible] and commaundeth [illegible] ouer the [illegible] and
[illegible] the ſea [illegible] commaundement.
[illegible] therefore [illegible] to be in [illegible] to often as
[illegible]
[illegible] places [illegible]
[illegible]
[illegible] are [illegible]
[illegible] to [illegible]
[illegible]
[illegible] commaundeth and [illegible]
[illegible]

The text.

[illegible] the Gadarens [illegible] againſt Galile [illegible]
[illegible] a great long time [illegible]
he ſawe Jeſus [illegible]
What haue I [illegible]
[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

thyng bothe the moſt hurtful and alſo the moſt terrible, ſuffred them to haue theyr deſyre. And [illegible] the [illegible] the man & went into the ſwyne, and the [illegible] was [illegible] headlong [illegible] into the pool, and were there [illegible] ſtone dead. [illegible] ſawe that they were [illegible] and went their [illegible] in the towne and [illegible] what was happened. The inhabitauntes of the countrey [illegible] that [illegible] went [illegible] the [illegible] And [illegible] to the place [illegible] was [illegible] And the man [illegible] was [illegible] that [illegible] the [illegible] at the fete of Jeſus [illegible] And [illegible] he was [illegible] to all [illegible] and had [illegible] of [illegible] and had heard that there was [illegible] And [illegible] feare came vpon them all, [illegible] Jeſus [illegible] And [illegible] to [illegible] feare had take [illegible]

And he gat hym vp into the ſhyp [illegible] The [illegible] [illegible] got hym [illegible] God hath bene for thee [illegible]

And [illegible] he would not ſuffre [illegible] of [illegible] But the [illegible] thinges [illegible] And [illegible] he would not ſuffre [illegible] that he [illegible] knowe what they were about [illegible] of God [illegible] at the [illegible] whiche he had [illegible] of Jeſus. And

[illegible] ſame was yet ſome maner of [illegible] and fruite [illegible] forth of [illegible] [illegible] [illegible] boke [illegible] [illegible] [illegible] [illegible] worde [illegible] [illegible] was [illegible] to [illegible] [illegible] [illegible]

And it foloweth that when Jeſus was come agayne, the people receyued him [illegible] [illegible] ruler of the Synagogue, and he fell [illegible] [illegible] [illegible] lyeng.

Jeſus therfore went backe agayne by ſhippe into Galile, from whence he [illegible] whiche he was now great [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the age of twelue yeres [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] his [illegible]

[illegible] [illegible] [illegible] who hath touched me [illegible] [illegible] of me [illegible] [illegible] [illegible]

And [illegible] his goyng on the waye thytherwarde, by reaſon that the [illegible] of people [illegible] [illegible] ſo great was the [illegible] [illegible] to heare him & to ſe him [illegible] [illegible] amongeſt the thickeſt of the people [illegible]

and

[illegible]

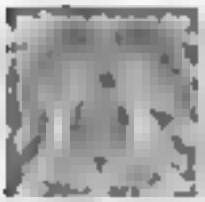
[illegible]

[illegible]

caught hir by the hande and [illegible] and [illegible]
[illegible]
[illegible] although [illegible] dead.

The Lorde Jeſus had not yet much ſpeakyng theſe wordes, when one of the maiſter of the Synagogues houſe came runnyng and ſaied: Neuer trouble ye the Lorde and teacher, who [illegible] to come [illegible] beyng for the daughter is alreadye dead. The felowe that brought this worde thought he had no greater nor better opinion of Jeſus then of ſome other phyſicion [illegible] he haue holpen her beyng ſicke, and [illegible] beyng dead that was he by no meanes hable to doe. When Jeſus [illegible] dead [illegible] he comforted him [illegible] not afrayed: onely haue thou a ſtedfaſt beleefe, and the gerle ſhalbe ſafe.

When [illegible] that he made [illegible] [illegible] come to the Maiſter of the Synagogues houſe, Jeſus [illegible] of the multitude to goe in at the doore with hym, but Peter, James and John, and with theſe alſo the father and mother of the [illegible] he came in he found the houſe ful of mournyng, [illegible] dead [illegible] was kept in, and [illegible] and [illegible] whiche [illegible] offices of mournyng as commonly [illegible] to the dead [illegible] for [illegible] more then for any ſorowe. [illegible] make [illegible] for the [illegible] to make lamentacion, [illegible] of mournyng, and to helpe an outwarde countenaunce [illegible] and beatyng of [illegible] All this pompe and [illegible] Jeſus [illegible] and forbid, [illegible] is not dead, but ſlepeth. And they had hym in deriſion [illegible] becauſe they knewe certaynly that ſhe was dead in dede. Then Jeſus [illegible] into the [illegible] the dead [illegible] he [illegible] by the hande [illegible] as though he [illegible] but awake her out of her [illegible] [illegible] perfect awake [illegible] that [illegible] [illegible] of [illegible] and [illegible] and [illegible] [illegible] from whiche [illegible] departed [illegible] the [illegible] and [illegible] the houſe as [illegible] and [illegible] beyng. [illegible] a more [illegible] and [illegible] [illegible] to be [illegible] [illegible] the father and mother of the [illegible] were [illegible] and [illegible] them a great charge [illegible] they ſhould make [illegible] of [illegible] thyng that had happened [illegible] he had bene [illegible] a [illegible] [illegible] for the glorie and prayſe of our wel doynges [illegible] to [illegible] and [illegible] [illegible] [illegible] yet [illegible] into open [illegible] [illegible] the multitude [illegible] were made [illegible] But happie and bleſſed are they, [illegible] to take by the hande.



The.ix.Chapter.

¶ [illegible] together [illegible] power and [illegible] [illegible]

[illegible] bitherto did Jeſus [illegible] the office of preaching the ghoſpel [illegible]

[illegible] about you on the waie, neither ſtaffe to defende you withall, ne [illegible] kepe your meate in [illegible] purſe wherein to putte any money for expenſes by the way [illegible] none. [illegible] For be ye well aſſured, [illegible] of al theſe thinges [illegible] with [illegible] accordyng to the labour of the commaundement [illegible] prouide [illegible] that the goſpell goe forwarde and be [illegible]. For euery [illegible] labour [illegible] and liberalitie [illegible] from mouth [illegible] ſhal be ſufficient [illegible] haue any [illegible] to be [illegible], [illegible] for wheras ye can knowe of none that are [illegible] the kyngdome of God [illegible] into their heartes, and [illegible] from one houſe to another, ye [illegible] to haue done [illegible] ſemeth [illegible] therefore [illegible] houſe of [illegible] perſones [illegible] the good [illegible] of the goſpel. [illegible] to another place: but if [illegible] happen that [illegible] acknowlage and [illegible] the [illegible] be not [illegible] the thinges [illegible], beyng [illegible] perſones as [illegible] that ye ſhake of and caſt backe agayn vnto them, the [illegible] on your fete: [illegible] that refuſed [illegible] ſtraunge [illegible] of [illegible] to them, and that they haue [illegible] great [illegible] vnto them. [illegible] And the Apoſtles [illegible] that were ſent [illegible] and [illegible] about [illegible] that the [illegible] of God was come. And [illegible] with [illegible] of [illegible] the name of Jeſus. And this was [illegible] of the Apoſtles preachyng.

The texte. [illegible]

The reaſon [illegible] thinges the name of Jeſus was ſo bruited abrode and made [illegible] the kyng [illegible] ſuch [illegible] of Herode the Tetrarche. For wheras he knewe not Jeſus, and [illegible] there was [illegible] at the beginnyng of the world [illegible] did put [illegible] the lame, and ſuch as were [illegible] broken did make cleane the lepers, did [illegible] vp [illegible] agayn, he was in great doubte, wonderouſly ſtu[illegible] what [illegible] might be [illegible] ſprong vp. [illegible] that Jeſus was Iohn, whom [illegible] had ſlayne, and the ſame Iohn to haue retourned to lyfe agayn, and therfore beyng

[illegible]

nate as if there were made halfe a God, to bee treated [illegible] in doyng of ſuche greate miracles: others ſaid that he was Helias, whom beyng taken vp in a fyerie chariot the Jewes did loke for, that he ſhould come again according to the prophecie of Malachie. Again ſome ſuppoſed that he was ſome one of the olde prophetes, the memorie of which prophetes was high and holy, and was had in greate reuerence among the Jewes. Then when Herode hearyng [illegible] if John were reuiued again whom he had put to deathe, and eſtemyng it a thyng incredible, that a man once deade ſhould be returned again to life, ſaid: As for John, I my ſelf cauſed to be beheaded, who beyng diſpatched and ridde out of the worlde, I thought there had none been left [illegible] which would haue enterpriſed to doe any ſuche greate matters. And what manne is this of whom I heare [illegible] reported then euer John [illegible]. And here vpon he [illegible] to haue a ſight [illegible] to bee made better thereby, but [illegible] curioſitie [illegible] euen [illegible] by hym [illegible] he had been [illegible]. For he was not come for any [illegible] purpoſe [illegible] of wicked princes [illegible] miracles, but to bryng the ſimple people [illegible] to [illegible] the [illegible] of the croſſe.

[illegible] The text.

After this the Apoſtles returned home again vnto Jeſus, both greatly reioyſyng [illegible] preachyng of the goſpell had been [illegible], [illegible] greate [illegible] and had [illegible] name [illegible] at their commyng [illegible] teachyng that they [illegible] weake and [illegible] manifeſt thinges [illegible] that [illegible] which was not of men [illegible] be other men [illegible] of [illegible] make a man [illegible] the power to [illegible] Jeſus [illegible] of purpoſe to teache them by the [illegible] practiſyng of the ſame thyng, after [illegible] they ought to [illegible] the multitude with the foode of goddes woorde and of the goſpell, [illegible] had need of reſt [illegible] out of the companie into a ſecrete place [illegible] might repoſe [illegible] of their labours. [illegible] that place there was ſo greate a reſorte of people about them, that they [illegible] no manier [illegible] ſo muche as to eate their meate. He had them [illegible] to a [illegible] place [illegible] called [illegible] the name [illegible] of [illegible]. And [illegible] into [illegible] but [illegible] thankes [illegible] the [illegible] and [illegible] Apoſtles to [illegible]. But as ſoone as it was [illegible]

whither

Whiles Jeſus had chaunged hymſelfe to be ſolitarie: an innumerable multitude of people gatheryng together in clouſters on euery ſyde, went after hym into the deſerte. Then Jeſus ſeyng the gredie deſyres of them, came out of the ſolitarie place that he had gone to for to repoſe hymſelfe, and in ſuche maner had he to putte them awaie from hym, that he wente of his owne accorde to mete them: teachyng his diſciples thereby this leſſon alſo, that after a litle ſhorte tyme of repoſyng themſelues, they ought euen againe diligently to returne from reſtyng vnto the office of preachyng the ghoſpell. When Jeſus was come forth, and ſawe the huge multitude of men, women, and children, that had come ſo great a iourney on foote out of diuers places into deſert, as ſheepe wanderyng hither and thither for lacke of a ſhepeherde, beyng moued with pitie and compaſſion, he [illegible] ſpeakyng [illegible] the kyngdome of God: then did he heale them whiche were holden with great diſeaſes and other maladies of the bodye.

Not here [illegible]

[illegible]

The texte. And when the daye began to weare awaye, then came the twelue, and ſayd vnto hym: [illegible] the people awaye, that they maye go into the tounes and villages rounde aboute, and lodge and get meate: for we are here in a deſerte place. [illegible] fyue loaues and two fyſhes [illegible] all this people. [illegible] fyue thouſande men. And he ſayd [illegible] in a company. And they did ſo, and made them all [illegible]. And he toke the fyue loaues, and the two fyſhes, and loked vp to heauen, and bleſſed them, and brake, and gaue to the diſciples to ſet before the people. And they all dyd eate, & were ſatiſfied. And there was taken vp of that remayned to them, twelue baſkettes full of broken meate.

Whyle theſe thynges were in doyng, the daye began to drawe towardes an ende. And the Apoſtles conſideryng the multitude to be infinite, & the euentyde to drawe nere, the place to bee farre from any towne or village, and that they had no vitailes there, they putte Jeſus a litle in remembraunce, ſaiyng: Maiſter let the people go, that goyng into the nexte villages and townes that lye here aboute, they maye get themſelues meate: for this is a deſerte place where no meate is to bee gotten. And yet is to thinke that they whiche [illegible] haue applied the doctrine of the ghoſpel ſhould be [illegible] ſo prouided for, that they ſhould not lacke meate, and [illegible] rememberyng that the miracle whiche [illegible] ſhould be [illegible]: there nede not for this purpoſe to departe hens into any townes or villages, but rather geue ye them meate your ſelues. Shewyng vnto them by the ſame by worde, that this thyng alſo doeth otherwhiles apperteine to the dutie of one that ſuppliethe an Apoſtles rowme, to releue the neceſſitie of their flocke with parte of their owne ſubſtaunce, be it neuer ſo ſmall. And the Apoſtles at this tyme lacked no good will, but ſo it ſemed they were ſ they lacked habilitie. And therefore they anſwered in this maner: we haue not a byte of meate in the worlde, more then fyue loaues and twoo fiſhes. And this prouiſion will ſcarcely be enough for vs, as ſone as we be [illegible] oure ſupper [illegible] the pleaſure that we ſhall goe into the nexte townes [illegible] here aboute to bye meate, as muche as maie ſerue ſo great a multitude as here be. [illegible] to haue a good ſumme of money, whereas we haue but right ſmall ſtore of money emong vs all.

[illegible]

the weake. For holeſome doctrine hath the like effecte in [illegible] ſoules of [illegible] that [illegible] and [illegible] of the [illegible] there is a milke [illegible] whiche is not [illegible] but to [illegible] and [illegible] health. [illegible] forſouth is that [illegible] of [illegible] to thoſe that are not yet [illegible] into the [illegible] of the churche and congregacion [illegible] with ſome [illegible] as if [illegible] In that ſame [illegible] of [illegible] the Apoſtle [illegible] but emong the perfecte, [illegible] vnto al perſones al [illegible]

And it ſo came, as he was alone praiyng, his diſciples were with hym: [illegible] ſaieng: [illegible] ſaieth, Iohn Baptiſte, [illegible] He ſayde vnto [illegible] thou art the Chriſte [illegible] and he warned [illegible] man muſt ſuffre ma[illegible] and of [illegible]

Now here [illegible] the Lorde had ſo tempered all his ſaiynges and doynges, that [illegible] there be [illegible] the opinions of men [illegible] the [illegible] emong them [illegible] ſhall [illegible] one [illegible] agreyng [illegible] At a tyme when he was [illegible] with his [illegible] he demaunded of [illegible] of whom [illegible] [illegible] to be [illegible] [illegible] that he [illegible] [illegible] come [illegible] of the [illegible] prophetes [illegible] to [illegible] agayn [illegible] the people [illegible] that knowe me [illegible] that I am Chriſte [illegible] to the [illegible] of them [illegible] knowe thee to bee [illegible] of grace [illegible] he [illegible] geueth them a great charge [illegible] make [illegible] to no creature [illegible] opinion [illegible] the [illegible] of [illegible] in the open face of [illegible] was not yet come [illegible] of his death [illegible] and that he was appoincted to come [illegible] be [illegible] for the [illegible] ſhall [illegible] the [illegible] and [illegible] of the [illegible] and [illegible] death [illegible] [illegible] death to [illegible] betwene [illegible] preached [illegible] to bee [illegible] becauſe of the [illegible] and death of the bodye, and ſo maye be [illegible] my death.

[illegible] If any man [illegible] come after me [illegible] and take vp [illegible]

[illegible]

[illegible]

The texte.

[illegible]

[illegible]

[illegible]

[illegible] carying me dye, I beſeche the

[illegible] ſad bym out, & they

[illegible] it, bowlyng that I

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] he ſaid, [illegible] thy ſonne hither to me. And as ſoone as the [illegible] was brought to Jeſus, the [illegible] ſpirite that was in him [illegible] on the grounde, and immediately [illegible] and [illegible] father agayn made perfecte [illegible] to be cured [illegible] of [illegible] quickly [illegible] was [illegible] and power of God.

The texte. [illegible] his diſciples, Let theſe [illegible] the ſonne of man [illegible] wordes, and [illegible] that they [illegible] aſke of hym of that ſaying.

And [illegible] name of Jeſus [illegible] more and more famous [illegible] temptacion of [illegible] many great actes to be wondred at. [illegible] temptacion of his [illegible] the tyme was not longe to come, [illegible] The glorie of [illegible] Let theſe ſayinges of [illegible] For that [illegible] one of yours [illegible] that I haue [illegible] the ſonne of man [illegible] glorie and [illegible] into the handes of men [illegible] heade [illegible] mouth, [illegible] of the [illegible] For [illegible] could not [illegible] that beyng one of [illegible] and made famous, through the open wonderly ſhame of his [illegible]

And in dede thei [illegible] of [illegible] as it had been [illegible] the thing itſelf which was [illegible] aſke any queſtions of hym, leaſt thei [illegible] Jeſus [illegible] thou haſt no ſauoring [illegible] that apperteine to God, but [illegible] of ſuche thynges as [illegible]

The texte. [illegible] among them, which of them ſhould be greateſt. [illegible] in my name, [illegible] among you all, the ſame ſhalbe greateſt.

[illegible] this talke, Jeſus went to Capernaum: And ſo it was, that [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

kepe vs out of theyr towne, yet peraduenture an other daye hereafter ſhal be [illegible]. They are therefore to bee ſaued, that they maie bee in caſe to receiue it [illegible]. And ſo leauyng the towne, they went into an other [illegible]. In theſe wordes Jeſus [illegible] out of their ſtomakes al [illegible] of [illegible] bee geauen, and [illegible] in the [illegible] beyng [illegible] as at the lateſt beginnyng [illegible] out the doctrine of the ghoſpell from them [illegible] yet it [illegible] they myght at a tyme [illegible] bee conuerted to a better mynde.

And it chaunced, that as they went in the waye, a certayne man ſayd vnto him: I wyll folowe the [illegible] And Jeſus ſayde vnto him: The foxes haue holes, and the byrdes of the ayre haue neſtes, but the ſonne of man hath not wherin to laye his head. The text.

Agayne it fortuned as they went, that a certayne man [illegible] the [illegible] ſayed vnto Jeſus: I wil folowe the whitherſoeuer thou goeſt. And Jeſus [illegible] that [illegible] which [illegible] to bee admitted to [illegible] of preachyng the ghoſpell, [illegible] take the [illegible] than to geue it ouer agayn, after it were ones taken in hande, [illegible] Foxes haue holes of their owne in the earth, and byrdes of the aire haue their neſtes in the trees, but the ſonne of man hath not any place where to put his head in. [illegible] to [illegible] his bellye, [illegible] whereon to reſte [illegible] the ſonne of man, he muſte [illegible] through, that wil folowe me.

And he ſayd vnto an other: folowe me. And the ſame ſayd: Lorde, ſuffer me fyrſt to go [illegible] The text. [illegible] ploughe and [illegible] the kyngdome of God.

Agayne when he had cald vnto hym a certayn other man, he ſayed vnto hym: folowe me. And he made this aunſwere: [illegible] to burye my father. But Jeſus declaryng [illegible] that the cauſe of ſaluacion is to bee preferred before al [illegible] ſayed vnto hym: Let the dead burye their dead, but goe thou and declare abrode the kyngdome of God. By this ſayinge [illegible] the excuſes of [illegible] men whiche vnder the colour of naturall affeccion [illegible] dooe putte of and delaie the care and earneſt applyeng of eternal ſaluacion. And [illegible] then theſe [illegible] are thei whiche vnder the [illegible] of takyng [illegible] and [illegible] about the affaires of their bodies [illegible] to [illegible] the matter of ſaluacion [illegible] ought [illegible] at the firſt occaſion [illegible] to be gon through withal. For there came an other man to hym [illegible] commaunded to folowe hym [illegible] wil come after thee, [illegible] but ſuffre me to goe bidde my [illegible] and my houſholde [illegible] Than ſaied Jeſus, whoſoeuer hath ones putte his hande to the plough, and than afterwarde loketh backe agayn, is not apte for the kyngdome of God. The matter of the ghoſpell [illegible] hath [illegible] whiche [illegible] hath ones [illegible] with a perpetual [illegible] and goe forwarde to thynges of more and more perfeccion, [illegible] neuer turne his mynde abacke to the vile cares of tranſitorie thynges of this worlde.

Let the [illegible] dead.

No man [illegible] hande [illegible] &c.

The .x. Chapter.

[illegible]

A[illegible] fter theſe thinges the Lorde choſe and toke out of the [illegible] other [illegible] as he had [illegible] the [illegible] Apoſtles, and ſent them two and two before [illegible] euery [illegible] place, [illegible] that by the preaching [illegible] before, they might prepare [illegible] the people againſt the comming of the Lorde [illegible] to preache and teache his goſpell, as he had before [illegible] the twelue [illegible] the nombre of preachers [illegible] he ſaied [illegible] is great, but the labourers are [illegible] to ſende forth labourers into his haruest. [illegible] of the goſpell [illegible] of the doctrine of heauen: [illegible] but [illegible] and full of [illegible] Goo ye [illegible] your [illegible] of this world. [illegible] great men and rich men [illegible] are [illegible] And [illegible] againſt your doctrine [illegible] men do I ſende you foorth naked, without [illegible] you not, that you [illegible] or greue any man [illegible] and beſt of all [illegible] man. [illegible] not therefore [illegible] and defende your ſelfe againſt the [illegible] of the [illegible] take ye no care [illegible] neceſſarie, [illegible] all [illegible] neither carrying [illegible] ſent to ma[illegible] vpon the [illegible] there [illegible] your [illegible] and [illegible] miniſters of the goſpell. And what houſe [illegible] peace to [illegible] whole [illegible] be any there, [illegible] the ſonne of peace, [illegible] doctrine of the goſpell [illegible] good, and be [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

taken that moſt dangerous thynges, whiche ought not to be ſet lyght in the lappes of ſuche as wyll none of it. And yet this thyng ſee you make ſure of, that whether ye receiue it or not receiue it, the kyngdome of God is drawen nere vpon you: that if ye wyll receiue the tydynges, the ſame ſhall come to your great profite and commoditee: if not, to your great hurte and deſtruccion. Bee ye contente this wiſe onely to haue truely done your office.

[illegible]

If they ſhal any where deſpiſe you, vengeaunce ſhall lyght vpon theim for it at the laſt ende. For this I ſaye, I ſhewe vnto you, that at the daye of the laſt iudgemente, Sodome ſhal be eaſier dealt with then theſe countrees, and they ſhall fynde more grace at the Lordes handes, then thoſe cities whiche haue deſpiſed this ſo great & gracious goodneſſe of God freely offered vnto theim. All men do wonder and merueil at the ſharp and rigorous vengeaunce of God ſhewed vpon the Sodomites, but yet God in this poynte ſomewhat eaſed theim, that they were not admoniſhed or called to amendemente of their lyues. And the Iewes [illegible] in their power to kepe, doe bitterly abhorre and deteſte the beaſtlye and abhominable wickedneſſe of the ſayed Sodomites, whom the wrathe of God by a fyre ſente from heauen [illegible] did vtterly deſtroie: but a more horrible and more cruel puniſhmente abydeth theſe Iewes, if they hauyng receiued ſo many benefites, and ſo many miracles, ſhall neglecte and deſpiſe the goodneſſe of God.

The texte

Wo vnto thee Chorazin, wo vnto thee Bethſaida. For if the miracles had ben done in Tyre and Sidon, which haue ben done in you, they had a great whyle agone [illegible] [illegible] [illegible] [illegible] [illegible] he that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

Woe bee to thee Corazin, woe bee to thee Bethſaida cities of Iſrael. For if the miracles whiche haue been ſhewed in you, had been ſhewed in the cities of the Gentiles Tyre and Sydon, whiche ye iudge to bee vngodly, [illegible] theim abhominable, they would haue eaſily ſhewed themſelfes redy to amendemente, [illegible] ſittyng in ſackcloth and aſhes they would haue longe agone bewailed their ſinnes, whereas ye beyng bent alwaies ſtubburne againſt God, doe ſtande highe in your owne conceiptes, and thinke your ſelfes faultleſſe. O woe bee to thee Capernaum, whiche ſhineſt nowe in pride of [illegible], and ſhewyng in the [illegible] of [illegible], aſpireſt to bee exalted aboue the moone as high as heauen, on that daie ſhalt thou bee caſt downe euen vnto the depe pitte of hell.

[illegible]

For albeit ye be homelie and lowe meſſagers, yet for that you ſhal come vnto theim in my name, and ſhall ſhewe vnto theim the vneſtimable gifte of God: the condemnacion of ſuche as ſhal deſpiſe you, ſhall not bee ſmall. For he that heareth you, heareth me, whiche ſpeake vnto theim by the inſtrumente of youre mouthes: and contrariewiſe, he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth hym that hath ſent me. For I haue not of myne owne head any thyng ſpoken, whiche I haue not receiued firſt of my father: no ye ſhal ſpeake nothyng, whiche ye ſhall not firſt haue learned of me. Therefore as my doctrine is the doctrine of my father & not myne, ſo your preachyng ſhall bee my preachyng and not youres.

He that deſpiſeth you deſpiſeth me.

[illegible] how well they were [illegible]

[illegible] vnto you. Neuertheles [illegible] but reioyce that your names are [illegible]

And when the matter had [illegible] euen in their handes they [illegible] that he was [illegible] I haue geuen you [illegible] the goſpell [illegible] your handes [illegible] that ye [illegible] ſerpentes [illegible] But yet is it not [illegible] because ſpirites are ſubiecte to you [illegible] that your names are [illegible] in heauen [illegible] pryde and [illegible] and continue in this your [illegible] and purpoſe.

The ſame houre [illegible] in the ſpirite [illegible] O father [illegible] earth, that thou haſt [illegible]

And [illegible] their wordes [illegible] he began to re[illegible] and to geue thankes to his father for the [illegible] teaching vs euen at that tyme by example of himſelfe [illegible] thinges come [illegible] to paſſe through our handes [illegible] not with any [illegible] affection, but

[illegible]

And on a certein daie when Jeſus diſputyng with the Jewes had put the Sadduceis to ſilence, who in the waie of prouyng hym had putte fourth a queſtion of a woman hauyng been maryed to ſeuen ſeuerall huſbandes,

[illegible]

whiche of a [illegible] a queſtion out of the lawe [illegible] and to eate [illegible] of repreſentacion of the [illegible] teaching that the precepte [illegible] being a [illegible] that is a Jewe, and beeyng [illegible] a man of [illegible] of perfecte compaſſion.

[illegible] by the ſame [illegible] whiche [illegible] obteyning and kepyng of

[illegible]

goddes commaundementes, for that he beyng a man dedicated to the temple, was a miniſtre of goddes holy thynges, and therfore ought to haue ben a man of mercie. [illegible] as the other had been, [illegible] [illegible] yet paſſed he [illegible] [illegible] the man [illegible] was of

[illegible] it happened that a certaine Samaritane paſſyng the ſame waie [illegible] the man that had been [illegible] and [illegible] that the man was [illegible] [illegible] [illegible] [illegible] take [illegible] [illegible] [illegible] brought to bed, and [illegible] the ſame beaſte that [illegible] [illegible] [illegible] example of [illegible] [illegible] [illegible] beyng doone, he [illegible] [illegible] for the purpoſe [illegible] and charge [illegible] [illegible] for your paynes [illegible] I returne again this waie, and [illegible] [illegible] What doeſt thou thynke [illegible] he ſaied vnto the lawier [illegible] these three [illegible] vnto the partie [illegible] into the handes of the theues? Then [illegible] moued [illegible] counterfaite and [illegible]

Then ſaied Jeſus [illegible] in this poynte alſo [illegible] thou mayeſt [illegible] [illegible] the Samaritane [illegible] reproued and checked the pride of the Jewes, [illegible] thought themſelfes [illegible] and [illegible] [illegible] [illegible] commaundementes [illegible] with them [illegible] of their garmentes, [illegible] [illegible] God doeth not [illegible] but [illegible] with the ſecrete affeccions of the [illegible] towardes the neighbour [illegible] no mocion [illegible] of charitie [illegible] to the [illegible] commaundementes, and no mo, [illegible] of [illegible] whom it had been their partes [illegible] good [illegible] pleaſure [illegible] to any other [illegible] one man oughte to be neighbour to an other [illegible] the prieſte and the leuite [illegible] to the [illegible] man, but the Samaritane [illegible] charitie and [illegible] The [illegible] of the Jewes [illegible] nacion [illegible]

[illegible]

ward in his membres in whome ſemblable he is offended, when their weake conſcience is offended: and is putte to open ſhame of the membre, when thei bee putte to ſhame, and is putte to death, when thei bee putte to death.

The text. ¶ It fortuned that as thei went, he entred into a certain toune. And a certain wo- [illegible] taken awaie from her.

Nexte this Parable, when Jeſus had taught how muche thei were to bee loued, who [illegible] their whole truſt in the embaſſage of euangelical doctrine, haue neither care ne cauſe but to learne of Jeſus the doctrine of life, [illegible] all perſones, and alſo how greatly thei are to bee loued [illegible] that is to be born vnto the body [illegible] thynges, as concernyng the cure there was a [illegible] for which this [illegible] that by ſuche plain examples [illegible] are the more [illegible] Jeſus [illegible] other [illegible] with his diſciples, who beyng geuen [illegible] care of [illegible] to the goſpel and [illegible] it fortuned that thei entred into a certain litle toune. And there a certain woman [illegible] receiued [illegible] into hir houſe. This woman had a ſiſter called Marie. Thei had either of them equall loue towardes the lorde, but their maner of louyng was of two ſondrie ſortes. The vertue alſo of their deuocion towardes God was of twoo ſondrie ſortes, like as in one bodie there bee ſondrie kind of the membres, & in the houſe of Jeſus (whiche is the churche) there bee ſondrie giftes of the ſpirite. For Marie, as ye would ſaie, makyng [illegible] that was to be doen about ӯ body, ſate [illegible] at our lord Jeſus feete, [illegible] to his talke, wherwith ſhe was ſo rauiſhed, that forgettyng all other thynges, ſhe could not be plucked awaie from hym. Contrariewiſe Martha beyng carefull about the prouiſion of the dinner, ranne vp & doun, & was muche buſied, as one hauyng [illegible] that no maner poinct might bee wantyng of all ſuche thynges as belonged to the feaſte entertainyng of ӯ lorde and of his diſciples. It was one [illegible] the lorde, that [illegible] them both: but it could not ſuffre Marie to bee plucked awaie [illegible] about the houſe, and ſuffred not hir to ſtande [illegible] the ſame [illegible] ſiſters [illegible] of two ſondrie ſortes, whereas in [illegible] & makyng muche [illegible] Notwithſtandyng, Martha foraſmuche as ſhe was not hable [illegible] great paines to doe al thynges alone, [illegible] to the preparyng of all thynges in ordre as it ſhould bee, [illegible] woman ſittyng at the fete of Jeſus, ſhe made no quarele of [illegible] to hir ſiſter, [illegible] enough could not be

[illegible]

as feede the hungrie, as clothe the naked, as visite the sicke, as goe to them that are in prison. As harbour strangers and then that lacke lodging, as these also shall bee partakers of the reward of the ghospell. But peraduenture the bodye the eye whiche is meete to be idle doeth more good seruice then the handes being busilye occupied about sundrie kyndes of seruice. Euen so sithe as bouth altogether geue heede unto those thynges whiche bode the to necessitie concerne and touche the life euerlasting, although there is no as holpe barrier to repose themselues from a corporall bondage, yet they have more good then the other, because they bode not thing most chiefly requisite to be doone. Yet the one must not grudge against the other, forasmuche as euerie one of them according to his gifte worketh by holy ministerie of God, vertuously in his members.

¶ The .xi. Chapter.

¶ And it fortuned as he was praying in a certayne place, when he ceased one of his disciples sayde unto him, Lorde teache us to pray, as Iohn also taught his disciples. Then he sayde unto them, When ye pray, sayde thus: Our father which art in heaven, hallowed be thy name. Let thy kingdome come. Give us daylye our daylye bread. And forgeue us our sinnes, for we also forgeue euerie man that is indebted unto us. And leade us not into temptacion but deliuer us from euill. Amen.

Then the Lorde Jesus had by this kinde of representing the matter and by the ensample of one young daughte, shewed a great matter, a burde whole old and whole yong attendance to the doctrine of the ghospell which doctrine no persone can truelye hanbe onelye be ware bymeete of from all deceites and cares of this world. It semeth that he should prescribe also appoynte a tenour and fourme of praying, and so, praies as yee would fine the moste pureli lacrifice of euangelicall deuocion, unto the whiche praier Jesus did oftentymes departe into places of solitarie contemplacion and enuited his disciples also unto the same. And praier is the same secrete meanes through whiche the minde and spirit of man is being as we would fain carried up to heaven, to talke with God, and cares and phantasticall imaginacions of earthlie thynges sette aparte. In deede the praies is prayed bothe often times and also long together, but it was with sad dreadyng countenaunces and abrode where all folkes should see them. And Johns disciples prayed also. Yea and the Samaritans too prayed on their mountayne.

The religion of the heathen folkes also hadde a manner of praying after their facion. Forasmuche therefore as neither all sortes of men had one manner of praying nor one manner thynges were asked of God in all folkes prayers, the Apostles are verye desirous and fayne to haue a precise fourme and tenour of praying appointed unto them of Christe which they ought to folowe. Whiche upon whiche Jesus according to his accustomed wont had withdrawne himselfe with his disciples from the rouge of people into a solitarie place

for to praie as ſone as he had finiſhed his praiers [illegible] one of the nombre of [illegible]

[illegible]

The Practitioner's Guide to Compression

[illegible]

[illegible]

to one that is alwaies niggardly, is not the cause therof, but yet his hard-
nesse that he will not be intreated but therin he taketh ill with our be-
ing that he in his not procureth gene that we aske, and we on our parties make
the more ado and loue the thing that hath bene obtained by importu-
nate prayer. Euen wherefore that a feable creature, wouldbe bow
by his feable being a mortall man, the amicable ruler of you muche
more bee bound to bow towardes God being a bounteous and liberall father,
which is the importuniter doeth well receiue, and who can neuer bee pro-
uoked or made poore by giuing. Yet therefore, all ye with bent prayers
from the bottome of the heart in earnestnesse and zeale, and it shall be giuen
you. Seeke, that is in anything, make your inquisition for it, and
through the earnest working of your minds, pierce in your prayer, shall finde out
the thing, which be hidden were could not possibly haue been perceiued.
Knocke with prayer, continuing thereupon, and it shall be opened vnto you. Christ the importuniter, bee-
cause as recompense shall ouercome and cause be plain, least wee ma
to your petitions that is cannot, ye say, such as a called of loue, is
wonderful be force of arrues. Hearing is the man oftentimes made all in vain:
rather because he can not perfourme that is asked, or is because he will not.
For at godes hande who euer asketh, doeth receiue: whosoever seeketh
doeth find: and whosoever knocketh, to him it is opened. And your fa-
ther will he giue what things are nauailable towardes eternall saluacion,
and the same thing doeth he with glad will freely giue it, he be prayed in
so muche, that if ye ought bee in a wrong opinion, or in an error of
mind, yet he were a kind things bountiful, he would rather giue as a benefite
towardes you to bestow vnto you that was naughty, lucklesse, but in stede of
the thing ye wished, he would giue that might bee for your welth.

Ye bete

Christ shall of the breast of one of you that is a father, for the giue bee a
stone, [illegible] he will giue him a serpent, or if he aske an egge, will
he giue him a scorpion? [illegible] giue the holy ghost vnto them that aske him.

The natural affection of carnall parentes towardes their children, doeth
so make that they cannot fare hard vnto them whom they haue begotten, if
they aske. Shall we make petition for a thing pertaining to the health of the
bodye? Make we a conclusion by comparison of your owne selfes. For who is
it of you all that if his sonne should aske a peece of bread of his father, can sup-
pose that the same would giue his sonne a stone in stede of a peece of bread, or
in case he should aske a fish, can thinke that the father would offer his sonne a
serpente in stede of a fishe, or in case he would desire to haue an egge, can
reckon that the father in stede of an egge would giue him a scorpion hidden in an
egge? That if the tender loue & affection of nature bee of so great force and
strength among men, being mere other wises naughty persones, towar-
des their children, among thinges profitable, that are tendrely geuen, how
much more your heauenly father, who is the father of spirites, & who of nature is
good, will giue hard you from heauen his spirit, he is good, whiche shall be
bounteously geuen you all, gouernesse of you shall make petition to him for it.

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] his poſſeſſion, at in peaceable reſt and quiete. But if an other beyng [illegible] vpon him and do [illegible] of armes [illegible] wel armed [illegible] poſſeſſion of [illegible] he wyl [illegible] he [illegible] peace with [illegible]

Wh[illegible] [illegible] an the vncleane ſpirite is gone out [illegible] returne again vnto my houſe, whence I came out. And whan he cometh [illegible] taketh to him [illegible] there. And the ende [illegible]

And becauſe [illegible] an opinion of righteouſneſſe and [illegible] of the [illegible] of this worlde by the meane of the goſpell. [illegible] of God [illegible] of perfection [illegible] baptiſm [illegible] out of the [illegible] vnthankfulneſſe, [illegible] the parable [illegible] departed out of a man [illegible] the power of God [illegible] wyll

[illegible] returne backe into my houſe ꝧ I came out of. And he cõmyng [illegible] to the [illegible] he foundeth [illegible] with beſomes, but alſo [illegible] that he goeth his waie and taketh [illegible] worſe than him ſelfe [illegible] and with [illegible] to his houſe [illegible] made [illegible] pretence of vertue [illegible] for the [illegible] of good [illegible] but [illegible] they kepe not awaie the aſſautes of wicked ſpirites, but rather are an occaſion of a farre greater [illegible]. And euen ſo [illegible] that [illegible] who [illegible] from [illegible] place [illegible] worſe [illegible] of them [illegible]

[illegible]

There is [illegible]

While Jeſus was ſpeakyng this and a great dele more to the [illegible] of [illegible] a certaine woman [illegible] lifting vp her voyce [illegible] ſaied [illegible] bleſſed is the wombe of that ſame woman whiche bare thee, and bleſſed are the pappes [illegible] thou haſt ſucked [illegible] of this woman [illegible] Jeſus [illegible] and the woman [illegible] of [illegible] but [illegible] bleſſed they are [illegible] worde of God [illegible] and kepe [illegible] that [illegible] but [illegible] [illegible] that it was [illegible] to [illegible] woman [illegible] great [illegible] [illegible]

When the [illegible]

The texte [illegible]

[illegible] with the [illegible]

And when at the ſpeakyng of ſuche wordes as theſe, the multitude of people came thicker and thicker together [illegible] Jeſus began to make [illegible] as though the [illegible] Jeſus [illegible] but [illegible] great prophete [illegible] for the [illegible] for that part [illegible] of the [illegible] of wondres [illegible] did they ſpeake [illegible] any good [illegible] but [illegible] ſimple and

[illegible]

[illegible] moued to amendemente.

The texte [illegible] man lighteth a candell [illegible] light all thy body [illegible] liberall of ighte but if [illegible] bshigonce.

[illegible]

[illegible] The [illegible]

[illegible] not neither made that [illegible] [illegible] gift great almes of that [illegible]

[illegible] that it [illegible] upon thee [illegible] a matter whereby thy [illegible]

that

[illegible]

[illegible]

[illegible] one of your fingers.

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

[illegible]

The texte.

[illegible]

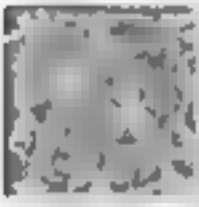
[illegible]

it before the people. but yet in the meane tyme they lepe sure aware to all the
sarcasses of Jesus hunting and lerching, if any thing might procede too ch
of his mouthe whereupon they might grounde or make a foundacion of some
fur more matter against him, to the ende they might come to perseuerance not
of a certaine pestilent barrell but of sete to relacion of a loue towardes God.
For this propinite and bath pharisaical hypocrisie that it weareth he ascribe
seine one to worked an acte wherein it appeareth not a fast glosse of loue and vnc
tirtowardes God.

The.xii. Chapter.

The text

In the tyme gathered together an innumerable multitude of people in so much that
[illegible]
[illegible] Christe and the Lawyers to be vnfaithfull. It was his
[illegible]
[illegible] Christe no creature of the vnwaryes be [illegible] to fall closed
[illegible] and to [illegible] of people [illegible]
[illegible] that they trode
one vpon an others heles he begynne to sayre vnto his disciples



Christe of the [illegible] of [illegible] which is hypocrisie. Christe vnto your
[illegible] to be in [illegible] would be taken for [illegible] that is co-
lled that [illegible] habit [illegible] to be hidden. Christe [illegible] a time come
wherein shall [illegible] to the [illegible] your [illegible]
[illegible] other matter [illegible] there are [illegible] now at this [illegible] close
bedes [illegible] shall not [illegible] be [illegible] to any thing so secre-
[illegible] shall [illegible] to the open knowledge of men. Therefore
beware [illegible] that all your life be bold of all [illegible] of [illegible] and
that [illegible] speake [illegible] do not yet think any thing alone by your selfe
[illegible] would not [illegible] your good [illegible] have to be known of all creatures,
for whatsoever ye shall now speake priuely in the dark. [illegible] are [illegible]
to come here reported again in the cleare light and whatsoever ye shall [illegible]
[illegible] to [illegible] shall [illegible] be [illegible]
[illegible] the house tops. The truth shall [illegible] be [illegible]
[illegible] with a countenance [illegible] of [illegible]. But fear not the
feare of any [illegible] persone lede you aware to sincere preaching of the truth
of the gospel. [illegible] vttermost [illegible] of all the [illegible] that they can doe
to you

[illegible]

[illegible] of what we shall speake. For the [illegible]

[illegible] the bell to trace of any [illegible]

[illegible] may be hable to [illegible] vnto men to fall from the profeſſion of [illegible] remembring that by theſe afflictions [illegible] the waie to euerlaſtyng lyfe. For he ſhall not bee a partaker of [illegible] who hath refuſed to bee partaker of the worldes reproches. [illegible] haue here confeſſed me to the true god before [illegible] of [illegible] whoſoeuer ſhal [illegible] my name [illegible] to god [illegible] of the [illegible] of god [illegible] opened and threwe [illegible] the face of the kyngdome of God.

In contrary wiſe, whoſoeuer [illegible] knowledge me before the face of men, ſhall not bee knowen of me before the aungels of God. [illegible] humaine [illegible] proceded from a man [illegible] opinion [illegible] of the weakeneſſe of nature, [illegible] cauſe [illegible] of the publicanes and [illegible] ſoone be releaſed of their [illegible] For it is [illegible] vnto the weakeneſſe of [illegible] body [illegible] ſpeake [illegible] againſt the holy [illegible] and [illegible] againſt the [illegible] of god [illegible] in this preſent world, [illegible] to come. [illegible] wicked [illegible] repentaunce [illegible] becauſe [illegible] of an [illegible] hope of forgeueneſſe [illegible] the [illegible] of [illegible] man [illegible] and [illegible] therfore it [illegible] bee pardoned. [illegible] ſpeake any thing [illegible] of a mortal man [illegible] to the ſpirite of [illegible] power of God [illegible] on the one ſide [illegible] on the other ſide [illegible] of god [illegible] the [illegible] cauſe [illegible] pardon of god [illegible] becauſe [illegible] of his goodneſſe [illegible] your preachyng. [illegible] perſones [illegible] perſecute you [illegible] of [illegible] their errour [illegible] againſt [illegible] the [illegible] other reſpectes [illegible] their naughtie affections [illegible] meanes of [illegible] perſones [illegible] ſpirite of [illegible] againſt the good ſpirite of god [illegible] men [illegible] and although ye be [illegible] poore men, and of [illegible] degree [illegible] of the [illegible] of the worlde [illegible] you [illegible] the ſpirite of god being gracious [illegible] without any [illegible] is ſufficient [illegible] violence of [illegible] when ye ſhall bee haled into their ſynagogues, [illegible] of [illegible].

Margin notes:

Whoſo [illegible] confeſſeth me before. &c.

Unto him [illegible] [illegible]neth ỹ holy goſt, it ſhall not be forgeuē.

wh[illegible] ye ſhall bee drawen to come before magiſtrates or rewlers and prin[illegible] bee not ye as the commen ſorte of people bee [illegible] to ſaye to them, and where [illegible] are muche careful [illegible] make or what they maye ſpeake to ſaue theyr [illegible] of the [illegible]. Thus much hee ſpake [illegible] of a man [illegible] ſhal be [illegible] appere. [illegible] to them [illegible] or afeard of the [illegible] of them [illegible] ſhould bee careful [illegible]. The [illegible] ſhall continue from tyme to tyme [illegible] of two [illegible] then the [illegible] without [illegible].

[illegible]

¶ One of the [illegible] ſayd vnto hym [illegible] ſpeake to my [illegible] that he [illegible] he ſaid: This will I doe, I will [illegible] bylde greater, and therin will I gather all my [illegible] ſay to my ſoule: Soule, thou haſt muche go[illegible] eate, drinke, and be mery. But God ſayd [illegible] thy ſoule agayn from thee [illegible]

Euen as the [illegible] of [illegible] from the [illegible] of [illegible] commiſſion that thyng, that parte ſhall [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The first [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

you aſwell from theues as from mothes. For this thing we ſee commonly [illegible] that [illegible] euery man hath his [illegible] his treaſure [illegible] [illegible] [illegible] at home [illegible] in the grounde [illegible] full of care and feare [illegible] [illegible] [illegible] that they loue [illegible] [illegible] nothing [illegible] higher [illegible] haue all your [illegible].

Let your loines be girded about [illegible] lightes burnyng [illegible] [illegible] We perceyue [illegible] alſo [illegible]

Therefore ſhoulde with all earneſt endeuour ye muſt attende [illegible] of good workes. [illegible] of doing good. [illegible] in your handes that [illegible] who becauſe they are vncertain what houre [illegible] from the [illegible] [illegible] [illegible] [illegible] the maiſter [illegible] pleaſure and [illegible] [illegible] euery one [illegible] [illegible] [illegible] in this life [illegible] vpon the worlde [illegible]

not

not come vpon [illegible] For after that he ſhall [illegible] come it wil be [illegible] to amende the [illegible] There is none [illegible] of an houre that [illegible] by any other [illegible] houre [illegible] kepe continual [illegible] that he maye not be [illegible] of his [illegible] good [illegible] parte [illegible] not left [illegible] As the night [illegible] of the houre are [illegible] dead [illegible] houre to [illegible] the ſonne of man [illegible] good [illegible] from all [illegible] worlde.

[illegible]

Peter [illegible] Lorde [illegible] Maiſter [illegible] and [illegible] vpon the [illegible] office and [illegible] before [illegible] their office [illegible] to haue the [illegible] of [illegible] goodes [illegible] a ſtraunge countrey [illegible] out of the treaſoure of his Lorde to [illegible] as much [illegible] office [illegible] in his office.

[illegible] vp [illegible] through the abſence of his lorde by reaſon of the office of ſteward or deputie committed [illegible] doeth [illegible] a long [illegible] commaundementes and [illegible] come againe [illegible] begynne to [illegible] men and women, not onely not [illegible] other felowes, he doeth [illegible] all the [illegible] and [illegible] bankette, [illegible] goodes [illegible] his labour. For [illegible] not [illegible] full of [illegible] that [illegible]

¶ The ſeruaunte that [illegible] committe [illegible] muche of him wil they aſke the more.

[illegible] the more perfecte knowledge that a man hath [illegible] ſhall haue of the [illegible] to be the [illegible] For [illegible] of the [illegible] what [illegible] all the [illegible] haue, [illegible] haue I opened and declared vnto you [illegible] hath [illegible] as one to whom he hath committed the [illegible] of his goodes to whom he hath opened the [illegible] he ſhall doe that he is commaunded to doe, and [illegible] to the executing and doyng of [illegible]

[illegible]

he knowe that his maister [illegible] with al his herte [illegible] shal abyde with [illegible] stripes [illegible] of [illegible] to whome [illegible] opened [illegible] suche [illegible] any offence [illegible] lawe [illegible] That is [illegible] cause [illegible] beyng [illegible] charge [illegible] you [illegible] taking upon you but [illegible] ful [illegible] that ye dyd wel [illegible] take upon hym [illegible] charge [illegible] of free gratuitie that is [illegible] unto any man and [illegible] committed unto [illegible] purpose [illegible] to the common utilitie of al the whole [illegible] And like [illegible] put in trust [illegible] of [illegible] wilte, to haue [illegible] allowed upon [illegible]

¶ [illegible] I must be baptised with a baptisme [illegible] Suppose ye that I am [illegible] against the father. The mother [illegible] against the mother. And the mother [illegible] against her doughter in lawe, and the doughter in lawe against the mother in lawe.

[illegible] The fire.

I thurst the [illegible] of man and for the cause therof am I come into the [illegible] and I am [illegible] of purpose come [illegible] what other thing [illegible] kindled [illegible] and [illegible] my body be [illegible] to come [illegible] myne owne bloud to [illegible] for the [illegible] that same [illegible] For this is a [illegible]

And

[illegible] the barbers of nature door.

[illegible]

[illegible] attitude

law may be able to cause
unto the.

The

The xiii. Chapter.

The texte.

¶ There wer preſente at that ſeaſon [illegible]

[illegible] Jeſus ſpake both the [illegible] and many thinges [illegible]

[illegible] It is not enough for you to kepe your [illegible] from doyng the [illegible] but ye muſt amende from all [illegible]

[illegible] And becauſe the [illegible] as thoſe eyghtene perſones were of late dayes ſodainly taken and oppreſſed wt fallyng of the towre vpon them in Siloe.

Althoughe ye [illegible] the vengeaunce of men yet the vengeaunce of God can by no meanes bee auoyded. The exaumple of theſe [illegible] ſhall. Doe ye beleue that when the falling of the ſaid towre [illegible] thoſe [illegible] men there were not [illegible] in Hieruſalem euill [illegible] miſcheuous then they were? But the [illegible] of God [illegible] them vpon hope of repentaunce. [illegible] of your [illegible] are [illegible] and open, and ſome [illegible] are [illegible] their owne euill properties, but emong you all there is not one good [illegible] ſhall [illegible] ſcape [illegible] his naughtyneſſe [illegible] I [illegible] you [illegible] the vengeaunce of God ſhall [illegible] light vpon you [illegible] ye bee not [illegible] the fauourable [illegible] of God to [illegible] more at your libertie [illegible] out of [illegible] that the later the vengeaunce of God [illegible] whiche [illegible] God [illegible] to repentaunce. Now [illegible] another [illegible] the laſt [illegible] [illegible] neither good to him [illegible] a [illegible] exaumple to others.

[illegible] a certayn man had a figge tree planted in his vineyarde, and he came and ſought fruite thereon, and founde none. [illegible] this thre yeres haue I come [illegible] why combreth it the grounde? [illegible] and dounge it [illegible]

The figge tree.

And becauſe I [illegible] the more [illegible] this [illegible], in the [illegible] parable [illegible]. A certain man [illegible] had a [illegible]. The partie that had [illegible] came [illegible] to take the fruite [illegible] in the begynnyng [illegible] likely to [illegible] and [illegible] leaues. Than calling him that had the charge of [illegible] the vinetar [illegible] three yeres [illegible] come to this figge tree [illegible] I [illegible] To what purpoſe doeth it [illegible] the grounde [illegible] hath [illegible] a figge tree might haue ben nowe [illegible]. But the [illegible] of the vineyarde [illegible] his maiſter [illegible] this one yere more [illegible] I may [illegible] the [illegible] through the [illegible] about it, and caſt dounge about the roote. If [illegible] the tree bee [illegible] and bere [illegible] then haue [illegible] the tree but in caſe thou ſhalt afterwarde [illegible] of [illegible] than that thou [illegible] that it may doe no harme to the vineyarde. The [illegible] parable [illegible] he in generall [illegible] all perſones not to make [illegible] of God [illegible] repentaunce. But particularly and moſt [illegible] be noted [illegible] the [illegible] of the Iewes.

Iewes, whiche hauing so many tymes been prouoked [illegible] to take better wayes afore by the Patriarches, by Prophetes, and by [illegible] as also by the preachyng of Iohn the baptist and latelie by [illegible] [illegible], & [illegible] euangelicall preachyng yet, because they did [illegible] [illegible] continue in their obstinate malice, shoulde at the laste be [illegible] cutte vp by the roote.

The texte. And he taught in one of their Synagogues on the Sabboth daye. And beholde there was a woman [illegible] [illegible] [illegible] [illegible] reioyced and all the people reioyced on all the [illegible] thynges that were done by hym.

And beholde immediatly an exsample of the barrain figtree, in suche wise as the [illegible] [illegible] might be playnly seen before the iyes of men the same [illegible] [illegible] of the parable also, geuyng [illegible] as he woulde saie, [illegible] [illegible] grace. The obseruacions of the ceremonies of the lawe were, as our Maister the Ruler of the Synagogue, whiche in [illegible] [illegible] most were [illegible] and [illegible] most [illegible] of true godlinesse and of charitie towarde theyr neighbour, whereas it hath not onely brought foorth no suche like thyng, but also hath brought foorth bitter fruites of enuie, hatred, backbityng, blasphemie, murther. Now Iesus whan according to his accustomed maner he was teachyng on the Sabboth daye, [illegible] in the Synagogue a certain woman, whiche had continually by the space of eightene yeres been greued with a disease both incurable & perillous to see. So that her body so shrunken and clounged together, that she coulde not lift her head vpright, ne loke vpward. For this womans miserie gaue occasion of shewing some good [illegible], if the figtree had not been vtterly barrain. This woman did represent a figure of the Iewes, and of suche as beyng oppressed and full of malice did nothyng els but rather [illegible] [illegible] extreme euil, so altogether still bowed downe vpon earthly thinges and not so muche as once thinkyng on thynges eternall and heauenly. Contrariwise the Iewes stood bolte vpright in the presence of the Lorde, whiche in the Synagogue were [illegible] and satisfied with the wordes of the lawe and with [illegible] ceremonies, as it were [illegible] [illegible], whiche [illegible] nothyng els but [illegible] and [illegible] false matters of accusacion. But the Lorde Iesus [illegible] all with their [illegible] [illegible] [illegible] beheld the woman. And that same [illegible] [illegible] was euen alreadie a token of health, beganne to [illegible]. And not [illegible] contented he [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] is he that euer he was borne. [illegible] Iesus calleth hir vnto hym, and [illegible] that heareth hym whan he calleth. The woman cometh to hym beyng full of good hope. The disease was

[illegible]

The texte

[illegible]

[illegible] lytle graine that was sowed is brought furth many [illegible]. And certain so the kyngdome of God [illegible] all other [illegible] and [illegible] abrode [illegible] the compasse of all. And againe to what thing shall I lyken the kyngdome of God to be lyke? It is lyke vnto a lytle [illegible] a woman toke and hid in thre busshels of meale [illegible] the [illegible] though there were a great quantitie of [illegible] the doctrine of the gospell [illegible] all the vniuersall nacions of the worlde.

And he went through all cities and townes teaching, and [illegible]

Jesus after that he had thus muche spoken made haste to the place where the [illegible] of the [illegible] was to be [illegible] the [illegible] to be [illegible] Jerusalem [illegible] hys [illegible] and [illegible] he [illegible] there [illegible] he had [illegible] the [illegible] that [illegible] the [illegible] of the [illegible] and the [illegible] that [illegible] there are but [illegible] Jesus [illegible] that [illegible] not so great [illegible] that [illegible] And yet on the other side the parable of the [illegible] kyngdome of [illegible] the [illegible] of the kyngdome of God [illegible]

[illegible] Jesus [illegible] that [illegible] and the [illegible] of the [illegible] and [illegible] the [illegible] but yet that [illegible] from him [illegible] of [illegible] nomber of [illegible] the [illegible] ye can [illegible] by the narowe gate [illegible] but [illegible] of the kyngdome of heauen [illegible]

aa.ij. [illegible]

[illegible]

beating

beyng of [illegible] the workyng of miracles in tymes paſt to haue nothyng at al [illegible] he ſhoulde haue [illegible] brought [illegible] other [illegible] bee admitted vnto the paradiſe [illegible] ſhal [illegible] there ſhal come out of euery [illegible] of al the worlde [illegible] quarters of the worlde [illegible] of al ages and degrees without any choice or accepcion of perſones, many whiche [illegible] with Abraham, Iſaac and Iacob [illegible] the [illegible] of Iſrael, [illegible] ſhal ſitte at the feaſte in the kyngdome [illegible] the kyngdome of God.

[illegible] The texte.

[illegible]

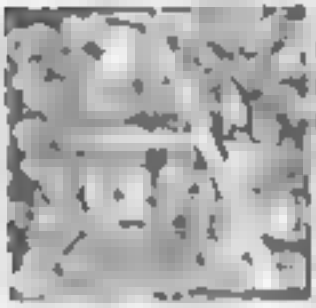
Come becauſe Ieſus dyd here and there abode with great plaineſſe and [illegible] to the [illegible] the [illegible] of the [illegible] he [illegible] I [illegible] that I [illegible] I [illegible]

The [illegible] Chapter upon

[illegible]

The [illegible] Chapter

[illegible]



[illegible]

[illegible]

[illegible] But rather when thou art bidden [illegible]

[illegible]

honour

[illegible] and a recompence be made thee. [illegible] But thou ſhalt be recompenſed [illegible]

[illegible]

[illegible] myſ coſt bee loſt.

[illegible]

bodye or of ſoule. And all their thynges are to bee repayed as done to God, and not to the man.

[illegible] goe out vnto the hyghe wayes [illegible] that my houſe may be filled. For I ſaie [illegible] taſte of my ſupper.

When Jeſus had ſpoken the premiſſes, [illegible] concernyng the byddyng [illegible] of the ghoſtes [illegible] kyngdome of God [illegible] Jewes.

[illegible]

[illegible] And he [illegible]

lyke

[illegible]

The treet [illegible]

[illegible]

After that Jesus had herbe all these wordes at the feaste of the gyuests he sawe howe they chose out the chiefe rowmes, and sayde vnto them, When thou art bidden of any man vnto weddinges, sit not downe in the chiefe rowme, lest a more honeste man then thyselfe be bidden of him, and he that bidde thee and him come and say vnto thee, Geue place vnto this man, and then shalt thou begin with shame to take the lowest rowme. But when thou art bidden, go and sit downe in the lowest rowme, that when he that bidde thee cometh he may say vnto thee, Frende, sit vp higher: then shalt thou haue worshipe in the presence of them that sit at the table with thee. For whosoeuer exalteth himselfe shall be abased, and he that humbleth himselfe shall be exalted. Then sayde he also vnto him that bidde him, When thou makest a dinner or a supper, bidde not thy frendes nor thy brethren nor thy kinsmen nor the rich neighbours, lest they bidde thee again, and so be a recompence vnto thee. But when thou makest a feaste, bidde the poore, the maymed, the lame, the blinde: and thou shalt be blessed, for they cannot recompence thee, but thou shalt be recompenced at the resurrection of the iustes. When one of them that sat at the table with him heard these thinges, he sayde vnto him, Blessed is he that shall eate bread in the kingdome of God. Then sayde he vnto him, A certaine man made a great supper, and bidde many: and sent his seruant at supper time to say vnto them that were bidden, Come, for all thinges are now ready. And they all with one consent began to make excuse. The first sayde vnto him, I haue bought a ground, and I must go and see it: I pray thee, haue me excused. And another sayde, I haue bought fiue yokes of oxen, and I go to proue them: I pray thee, haue me excused. And another sayde, I haue married a wife, and therefore I cannot come. So that seruant came, and shewed his master these thinges. Then the master of the house being angry, sayde vnto his seruant, Go out quickly into the streetes and lanes of the citie, and bring in hither the poore, the maymed, the blinde, and the lame. And the seruant sayde, Master, it is done as thou commaudedst, and yet there is roome. And the master sayde vnto the seruant, Go out into the highwayes and hedges, and compelle them to come in, that my house may be fulled. For I say vnto you, that none of those men which were bidden shall taste of my supper.

Then there were with him great multitudes, and he turned and sayde vnto them, If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his owne life also, he cannot be my disciple. And whosoeuer bereth not his crosse and commeth after me, cannot be my disciple. For which of you, minding to build a towre, sitteth not downe first and counteth the charges, whether he haue wherewithal to make it perfect? Lest after that he hath laid the foundation, and is not able to finish it, all they that beholde it begin to mocke him, saying, This man began to build, and was not able to finish. Or what king, going to make warre against another king, sitteth not downe first and consulteth whether he be able with ten thousande to meete him that cometh against him with twenty thousande? Or else, while he is yet a farre off, he sendeth a message, and desireth the conditions of peace. So likewise, whosoeuer he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt be vnsauory, wherewith shall it be seasoned? It is neither meete for the land, nor for the dunghill: but men cast it out. He that hath eares to heare, let him heare.

Then drewe vnto him all the publicanes and sinners for to heare him. And the Pharisees and the Scribes murmured, saying, This man receiueth sinners, and eateth with them. Then he put forth this parable vnto them, saying, What man of you, hauing an hundred sheepe, and if he lose one of them, doth not leaue the ninetie and nine in the wilderness, and go after that which is lost, vntil he find it? And when he hath found it, he layeth it vpon his shoulders, reioyceth, and when he cometh home, he calleth together his friendes and his neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. I say vnto you, that euen so shall there be more ioye in heaven for one sinner that repenteth, then for ninetie and nine iustes which need no repentance. Or what woman hauing tenne groates, if she lose one groate, doth not light a candle, and sweepe the house, and seeke diligently vntil she find it? And when she hath found it, she calleth together her friendes and her neighbours, saying, Reioyce with me, for I haue found the groate which I had lost. Euen so, I say, there is ioye among the Angelles of God for one sinner that repenteth.

Also he sayde, A certaine man had two sonnes: and the younger of them sayde vnto his father, Father, giue me my part of the goodes that appertaineth vnto me. So he deuided vnto them his substance. And not many dayes after, the younger sonne gathered all together, and tooke his iourney into a farre country, and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in pouertie. Then he went and tooke him to one of the citizens of that land, and he sent him into his farme to keepe swine. And he desired to fill his belly with the husks that the swine did eate, and no man gaue vnto him. Then he came to himselfe, and sayde, How many hired seruantes my father hath, that haue bread inough, and I perish here with hunger! I will arise and go vnto my father, and will sayde vnto him, Father, I haue sinned against heaven and before thee, and am not worthy to be called thy sonne: make me as one of thy hired seruantes. So he arose, and came vnto his father. But when he was yet a farre off, his father sawe him, and had compassion, and ran, and fell vpon his neck, and kissed him. And the sonne sayde vnto him, Father, I haue sinned against heaven and before thee, and am not worthy to be called thy sonne. But the father sayde vnto his seruantes, Bring forth the best robe, and put it on him, and put a ring on his hande, and shoes on his feete: and bring hither the fatte calfe, and kille it, and let vs eate and be merie: for this my sonne was dead, and is liue again, he was lost, and is found. And they began to be merie.

Now the elder sonne was in the field: and as he came and drewe nigh vnto the house, he heard musicke and dancing. And he called one of the seruantes, and asked what these thinges meante. And he sayde vnto him, Thy brother is come, and thy father hath killed the fatte calfe, because he hath receiued him safe and sound. Then he was angry, and would not goe in: therefore came his father out, and entreated him. But he answered and sayde vnto his father, Lo, these many yeares I serue thee, neither tooke I at thy commaundement euer a kide, that I might make merie with my friendes: but as soone as this thy sonne was come, which hath deuoured thy substance with harlots, thou killedst for him the fatte calfe. And he sayde vnto him, Sonne, thou art euer with me, and all that I haue is thine. It is meete that we make merie and be glad, for this thy brother was dead, and is liue again, he was lost, and is found.

Also he sayde vnto his disciples, There was a certaine riche man which had a stewarde, and he was accused vnto him that he had wasted his goodes. And he called him, and sayde vnto him, How is it that I heare this of thee? Giue vp the reckoning of thy stewardship, for thou canst not be stewarde any longer. Then the stewarde sayde within himselfe, What shall I do? My master taketh away from me the stewardship: I cannot digge, I am ashamed to beg. I wot what I will do, that when I am put out of the stewardship they may receiue me into their houses. So he called vnto him euery one of his master's debtes, and sayde vnto the first, How much owest thou vnto my master? And he sayde, An hundred barres of oyle. And he sayde vnto him, Take thy bill, and sit downe quickly, and write fifty. Then sayde he vnto another, How much owest thou? And he sayde, An hundred quarters of wheate. And he sayde vnto him, Take thy bill, and write fourescore. And the master commended the vnrighteous stewarde, because he had done wisely: for the children of this world are in their generation wiser then the children of light. And I say vnto you, make you friendes of the riches of vnrighteousnesse, that when ye shall lacke, they may receiue you into euerlasting habitacles. He that is faithfull in the least, is also faithfull in much: and he that is vnrighteous in the least, is also vnrighteous in much. If then ye haue not been faithfull in the vnrighteous riches, who will committe the true riches vnto your hande? And if ye haue not been faithfull in another mans goodes, who shall giue you your owne? No seruant can serue two masters: for either he shall hate the one, and loue the other, or else he shall hold vnto the one, and despise the other. Ye cannot serue God and Mammon.

Then the Pharisees also which were couetous, heard all these thinges, and they mocked him. Then he sayde vnto them, Ye are they which iustifie yourselues before men, but God knoweth your harts: for that which is hie in men is abomination before God. The Law and the Prophetes were vntill Iohn: from that time the kingdome of God is preached, and euery man presseth vnto it. And it is easier that heaven and earth perish, then that one tittle of the Law fall vnto the ground. Whosoeuer putteth away his wife, and marieth another, he breaketh the matrimonie: and he that marieth her that is put away from her husband, breaketh the matrimonie.

of a great weight among them, that none dareth be ſo bolde as to begynne a buildyng, but he will afore conſyder [illegible] ſubſtaunce & habilitee [illegible] [illegible] to bryng the [illegible] [illegible] [illegible] beginne to dygge backe agayne, it ſhould bee a foule [illegible] vnto you [illegible] [illegible] good. [illegible] [illegible] [illegible] enough [illegible] [illegible] [illegible] remembraunce or conſideracion [illegible] [illegible] a houſe of [illegible] [illegible] [illegible] with a power of ten thouſande [illegible] [illegible] his power to [illegible] beyng [illegible] of peace. For [illegible] battaile [illegible] [illegible] than after the receiuyng of a great plague to bee glad to take peace, yea and the ſame vpon condicions [illegible] to make their accomptes when they are [illegible] [illegible] there is [illegible] greater [illegible] [illegible] therefore [illegible] the [illegible] [illegible] the [illegible] them [illegible] fleſhe [illegible] [illegible]

[illegible]

¶ Salte is good: but yf the ſalte haue loſt the ſauour, wherwith ſhalbe ſeaſoned? it is neither mete for the lande, nor yet for the dounghill, but men caſt it out of the doores. He that hath eares to heare, let him heare.

The ſalt.

And a diſciple of myne ought to bee lyke vnto ſalte. [illegible] quicke [illegible] of good effecte for preſeruyng and ſeaſonyng of [illegible] meates [illegible] [illegible] that ſame [illegible] ſtrength vaniſhed [illegible] [illegible] of other ſalte to make it ſauery [illegible] by no meanes be brought to any ſuche paſſe, that it will be good for any [illegible] occupacion. For neither can it ſerue to pouldre [illegible] nor yet [illegible] and made [illegible] of other ſalte. [illegible] [illegible] occupacion of other. As for example [illegible] [illegible] is turned into vinegre [illegible] being a thyng made [illegible] to a great effecte [illegible] to no [illegible] effecte [illegible] than to [illegible] for [illegible] of meates [illegible] it be once [illegible] vnſauery.

It is nede [illegible] good [illegible] [illegible] [illegible]

(Euen

than is it mete for no bodyes vſe, in ſo muche that it is not good to be caſt on the doungehyll neither, on whiche are caſt the other thinges [illegible] whiche are profitable [illegible] of corruption [illegible]. For yf it ſhoulde [illegible], it would cauſe [illegible] and [illegible] from [illegible] that it [illegible] ſo [illegible] whatſoeuer it toucheth. [illegible] he [illegible] gaue [illegible] to the [illegible] appere to bee diſciples of Chriſte [illegible] that [illegible] there, whom he had [illegible] and [illegible] the whole nombre would afterwarde [illegible] at [illegible] [illegible] of the [illegible] to them [illegible] [illegible] [illegible] to be [illegible] ouer [illegible] cares [illegible] of ſuch thinges. For not the cares of euery body can abyde [illegible] ſayde.

Or that hath eares [illegible]

The xv. Chapter

¶ Than reſorted vnto hym all the [illegible] and ſynners [illegible] to heare hym. And the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] repentaunce.

The text.

Than the whole multitude of the people [illegible] and [illegible] [illegible] of [illegible] and [illegible] [illegible] of the [illegible] and [illegible] that [illegible] to [illegible] [illegible] of people [illegible] [illegible] [illegible] [illegible] [illegible] that [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] amende, [illegible] the [illegible] [illegible] of [illegible] more, [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] to ſuffre the publicanes to [illegible] [illegible] as ofte as they would, and not the publicanes onely, but [illegible] [illegible] [illegible] to the worlde as for example [illegible] and [illegible], [illegible] others [illegible] [illegible] [illegible] and [illegible] of [illegible] [illegible] nothyng [illegible] the [illegible] of [illegible] perſones, but [illegible] to [illegible] [illegible], and [illegible] [illegible] not [illegible] abhorre to haue them come and bee [illegible] hym in companye, [illegible] he [illegible] eateth alſo with them [illegible]

hohe

[illegible]

[illegible]

Luke, [illegible]

mente of all creatures, and [illegible] are [illegible] and faultie toward God, to [illegible] come agayn by repentaunce to better thynges, and with all poſſible affection of [illegible] and charitee [illegible] to receyue ſuche as repente [illegible]. [illegible] whoſoeuer [illegible] neighbours, how much more worthy it [illegible] a man hauing [illegible] and [illegible] to ſhewe and vſe the ſame mercie towardes his neighboure.

The text

¶ Either what woman hauing [illegible] grotes [illegible] when ſhe hath founde [illegible] the preſence of the aungels of God ouer one ſynner that repenteth.

[illegible]

The ſecond parable conteyneth thus. What woman (ſaieth Chriſte) is there emong you, [illegible] if ſhe haue ten grotes, and ſhould loſe one of them, [illegible] the loſſe of the one grote, bicauſe ſhe had the other nyne ſafe [illegible] that ſhe [illegible] ſhe will [illegible] place, and [illegible] make. She [illegible] her grote that was loſt. [illegible] felowes and neighbours [illegible] and ſaith vnto them, [illegible] that I haue founde a grote [illegible] I had [illegible] the other nyne [illegible] of that one grote [illegible] one grote [illegible]. If a woman be ſo affectioned toward [illegible] that ſhe [illegible] the loſſe of any parte therof, and [illegible] of the ſame agayn [illegible] that no parte ſhould be left of [illegible] of whom he hath [illegible] bicauſe he counted and made man after the paterne of his owne ymage.

The text

¶ And he ſayd: A certein man had two ſonnes, and the yonger of them [illegible]

Then added he furthermore the third parable, whiche albeit it generally [illegible] yet [illegible] it doeth moſt aptely touche [illegible] and [illegible] into the grace of the goſpell, and the Jewes [illegible] the ſtature of the ſame [illegible]. The [illegible] of the parable is this that foloweth. A certain man [illegible] had two ſonnes, of whiche the yonger [illegible]

ſonne

[illegible]

[illegible]

[illegible]

[illegible] of the Lorde, [illegible] meate to eate. [illegible] and intreated with much galle of griefes and ſorowes.

The texte [illegible]

[illegible]

[illegible] himſelfe

[illegible]

The texte. [illegible] and came to his father. [illegible] ſawe hym, and had compaſſion, and ranne & fel [illegible] I haue ſinned againſt h[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the beſt robe and veſture of his former [illegible] [illegible] him again. [illegible] for the [illegible] and [illegible] of him to the [illegible] he hath [illegible] [illegible] good [illegible] he hath been dead and [illegible] again [illegible] the death of the [illegible] [illegible] from God [illegible] again as [illegible] repente and [illegible] again. [illegible] the father [illegible] that the [illegible] found again [illegible] And becauſe [illegible] that [illegible] being vnto him.

[illegible] when he came and [illegible] [illegible] becauſe [illegible] and [illegible] again [illegible].

And [illegible] as the father [illegible] by the [illegible] and being brought as the [illegible] of the father, that is to ſaye,

the

the whole congregacion of deuout and godlie perſones was altogether mery [illegible] the elder [illegible] was not at home, but was buſy [illegible] laboryng [illegible] and [illegible] the yonger brother did in the meane tyme [illegible] of his father.

And [illegible] the elder [illegible] his fathers houſe, he hearde [illegible]

[illegible]

The elder [illegible] of his father [illegible]

[illegible] the parttaker of his fathers ioye.

Yet [illegible] the elder ſonne [illegible] but [illegible] and reaſonable [illegible] both his father and [illegible] his brother. [illegible]

[illegible] cipall beſt and fatteſt calfe.

Doeſt thou not [illegible] to ſe thys elder ſonne to entre

Rr. v. in fumyng

in fumyng and chafyng and thus murmouryng agaynſt his father. When thou readeſt of the phariſees backebityng [illegible] becauſe he did eate with publicanes and ſynners: when thou readeſt of the Jewes cryeng agaynſt them, when for that the gentiles were admitted to the miniſterie & office of Apoſtles: when thou readeſt that the Jewes [illegible] and caſtyng them out, that the gentiles leauyng their [illegible] of the law [illegible] ſhould be admitted to the grace of the goſpel, & ſhould be baptiſed and [illegible] with the holy ghoſte: when thou readeſt of [illegible] haue grudge that they abſteined from the [illegible] of the [illegible] that [illegible] the father commaunded to be ſlain for the [illegible] of the [illegible] a mirthe [illegible], the [illegible] good father goeth aboute to appeaſe [illegible] the worlde for that [illegible] I [illegible] For thou art continually with me [illegible] I haue neuer interrupted [illegible] and make it [illegible] to the [illegible] to the moſt, [illegible]

[illegible] the brothers behalfe [illegible] to be alway fro the [illegible] the brother [illegible] agaynſt [illegible] that he had bene [illegible] be [illegible] of an [illegible] and [illegible] man [illegible] ſhould not remembre what he hath ben: but be glad that he is nowe become [illegible], as we would alwaye haue [illegible] haue him.

[illegible] these three parables the [illegible] all his diſciples to mer[illegible] For the [illegible] of God is [illegible] by the grace [illegible] made [illegible] of an idolater, [illegible] made a [illegible] made chaſte of an [illegible] For [illegible] the yonger [illegible] his fathers [illegible] that the [illegible] of any [illegible] and [illegible] of thinkyng [illegible] alwayes for the moſte parte ſoone [illegible] more [illegible] But the [illegible] and [illegible] the [illegible] of the law [illegible] more [illegible] agaynſt [illegible] than the other had ſynned by ſtrayeng and ſtraggelyng out of the right waie.

The.xvj.Chapter.

¶ Also he said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do, seeing my master taketh away from me the stewardship? I cannot dig, I am ashamed to beg. I know what I will do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his master's debtors unto him, and said unto the first, How much owest thou unto my master? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in the least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit the true riches unto your trust? And if ye have not been faithful in another man's goods, who shall give you your own? No servant can serve two masters: for either he shall hate the one, and love the one; or else he shall hold to the one, and despise the one. Ye cannot serve God and mammon. Then the Pharisees also, which were covetous, heard all these things, and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is exalted among men is abomination before God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desired to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

¶ Then said he unto the disciples, It cannot but offences will come: but woe unto him, by whom they come! It is profitable for him, if a millstone were hanged about his neck, and he cast into the sea, rather than that he should offend one of these little ones. Take heed to yourselves: If your brother trespass against you, rebuke him; and if he repent, forgive him. And if he trespass against you seven times in a day, and seven times in a day turn again unto you, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird yourself, and serve me, till I have eaten and drunken, and afterward shalt thou eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lift up their voices, and said, Jesus, Master, have mercy on us. When he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go your way: your faith hath made you whole. ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Behold, there! or, behold, here! go not after them, nor follow them. For as the lightning, that lightens out of one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noah, so shall it also be in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it. I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other shall be left. Two men shall be in the field: the one shall be taken, and the other shall be left. And they answered, and said unto him, Where, Lord? And he said unto them, Where the carcass is, there will the eagles be gathered together.

[illegible]

[illegible]

by doyng

[illegible]

[illegible]

[illegible]

¶ He that is faithful in [illegible] not been faithful, in an other ma[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

distributed abrode, what man wil committe vnto you the beſtowyng of the [illegible] [illegible] be? And if in a thyng of an other mannes, [illegible] [illegible] not [illegible] with [illegible] man ye haue bene nothyng [illegible]: who [illegible] your handes ſuche a thyng as might perpetually [illegible] [illegible] ſhall [illegible] other [illegible] [illegible] bee [illegible] this worlde then he whiche [illegible] the treaſures of the ghoſpel. The kyngdome of God requireth a [illegible] wholie [illegible] requireth to haue free from the [illegible] all [illegible] [illegible] is it [illegible] than to attempte or goe about to make a [illegible] and the ghoſpel together, whiche ghoſpel is the kyngdome of heauen. For it [illegible] can be a [illegible] common and [illegible] [illegible] at ones, [illegible] that ſcarcely any two men [illegible] well agree [illegible] that can [illegible] but [illegible] [illegible] bothe at ones, but that the one or the other were at naught. [illegible] be [illegible] to the one of them [illegible] [illegible] to ſerue God and Mammon bothe at ones, beyng maiſters [illegible] together, that [illegible] as any one poynt [illegible]. And [illegible] Mammon is that [illegible] [illegible] great part of the [illegible] and [illegible] that [illegible] [illegible] [illegible] [illegible] taken awaie from [illegible]. And [illegible] [illegible] [illegible] about the [illegible] of the thynges, whiche make to euerlaſtyng ſaluacion.

The ſeruaunt [illegible] [illegible] maſters.

¶ And theſe thynges herde the Phariſeis alſo, whiche were couetous, and they mocked hym. [illegible] [illegible] [illegible] ſight of God.

The texte.

All the wordes and talke afore rehearſed, [illegible] were ſpecially and purpoſely ſpoken to [illegible] as [illegible] [illegible] Chriſtes diſciples [illegible] charged [illegible] with the care [illegible], the Phariſeis alſo did heare, [illegible] beyng as [illegible] and not [illegible] this [illegible] of the doctrine [illegible]. For [illegible] couetous and [illegible] of money, but alſo of glorie. [illegible] [illegible] and [illegible] [illegible] doctrine of Jeſus, [illegible] charitie [illegible] to [illegible] [illegible] this worlde [illegible] [illegible] to the [illegible] ſhall haue [illegible] of humilitie, of fauour in pardonyng offences, of tractableneſſe, and of liberalitie. [illegible] [illegible] [illegible] as he did at this preſent [illegible] their Phariſeis beyng [illegible], whan

he ſaieth

ye ſeeke [illegible] in pride with the vain counterfaictes of goodneſſe, ſeekyng foorth youre pretended hearte in the face of men. Who eſteme a man of his re-cheſſe of his gaie apparell [illegible] of ceremonies, and of [illegible] [illegible] [illegible] where [illegible] ſtate not yet great men [illegible] a man by the verie goodnes of the ſoule [illegible] [illegible] that ma is great who [illegible] is great by the iudgemente of God. For moſte commonly it chaunceth that [illegible] as to men ſe-meth [illegible] abhominacion, to whiche God repu-teth a thyng abhominable.

¶ The lawe and the [illegible] [illegible] the kyngdome of [illegible] [illegible]

[illegible] the lawe [illegible] and ceaſyng [illegible] be opened, [illegible] [illegible] [illegible] of the prophe-[illegible] [illegible] [illegible] gyue ſucceſſe and growe into better. And [illegible] vp to the [illegible] the kyng-dome [illegible] as ye [illegible] a particion [illegible] ſtates, [illegible] from the goſpel [illegible] that the [illegible] and accompliſhed, as alſo that the prophetes beyng [illegible] at the [illegible] that being [illegible] that the prophetes [illegible] ſpoke of alſo. And [illegible] to be agreable to Iohns preachyng. For [illegible] of God is [illegible] preached to the people, [illegible] and [illegible]. ¶ [illegible] thei take ye doctrine of [illegible] goodes & [illegible] [illegible] caſt out [illegible] of riches or [illegible] of power, of [illegible] tranquile life, a pacient [illegible], a charitable [illegible], and many other goodes of the mynde [illegible] a man of power, [illegible] full of [illegible] pathway into the kyngdome is [illegible] vp to [illegible] will not vouchſaue to enter, others [illegible]

preuente

les. For Moses in consideration of your hardenesse of heart bad not straight required of you ye thing wherein he tarried vnsatisfied, the remnant are kept vnto against his returne, did he not for your sake dissembled at your hands, whom he had heard bound your hatred against your wives, would haue bin cruell vnto vs, the most furious and cruell bribes of mischief towards them. In christ our saviour requireth that is of more perfection, doeth make vp the state of a perfect ye same as a barber is not vnreasonable to bring all ye same hair vnto ye place from whence it came, that is to say, to the temple, out of his house, to pay this duye vnto ye priestes, it was of tender age, doe require more of him, when he is come to ye age, then he did require of him before. And as for this I affirme vnto you of, and saye I vnto you, that both the sky and the earth, and verily therein nothing that shall perish, or perishe, shall not perishe of thinke, one iote, one tittle, or one little corner, out of the lawe, that perishe but that all be performed whatsoever hath bene foretold of prophecie, so brasse, that is, that I am not come to bet an abolisher of the lawe.

Defect in the beame and scarce to perishe &c.

Nor brass.

[illegible]

Name because the Lord Jesus, under a parable of a vnkie barbarie a little alone be bene propounded, hab rebuked men to exercise charitable liberalitie towards the poore, *to the more shame parties in ye after time* vnto ye cuetia, thing he bestowing at what time, by a certaine change and course of the ages, he shall be pitiously embraced with all good things and the riche, who hath bene beaten alone, he shall be charged in penies and be tormented with all extremities of poore and miserie, he bett as it were in a plain perfect letter, o it an example of the thing to be met it should chase and flicke the father in mines members. There was one sometime a great riche man, who knew no manner thing to the highest degree of fortunate happie state of this world, a manne of great name, a mache fellow of strong men, but of no name at all in acquaintance or to the Lord. This man were apparelled in his purple and his bellies, no lesse than go, gouche, Job because he would lacke nothing for the delectation of his belly, he would bore he bee but in his bedchamber, and his banquetting gas, and would be refreshed after a pastime sorte of pleasure, as a man which all in one was a bondseruant, not a servant to ambition, as also to glorious pride, a to bon prosperitie. There was at ye same time, a certain begger, his name hight Lazarus, this man, that

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

belowe. The auctoritie of Moſes and of the prophetes is greater wyth them, than the auctoritie of Lazarus a poore begger ſhould bee. That if they geue no eare nor regarde to them, truely if one ſhould ariſe agayne fro death to life, they would not heare him neither. Than would they ſaie he ſtoppes [illegible] [illegible] that it were the [illegible] of ſome ghoſt [illegible]. By theſe wordes did the Lorde Jeſus couertly geue a nippe to the vnbeliefe of the Jewes [illegible], who becauſe they beleued not [illegible] Moſes and the prophetes [illegible] agaynſt Chriſt alſo, beeyng called out of his ſepulchre, and [illegible] lyuyng [illegible] hande of his father, [illegible] they would beleue that hath bee[illegible] had clearly taught Moſes and the prophetes [illegible] that it ſhould be. By this parable did Chriſte comforte his diſciples, [illegible] ſhould afterwarde for the cauſe of the kyngdome of heauen [illegible] here and abyde [illegible] in this worlde. And by the ſelfe ſame parable doeth he [illegible] the [illegible] the prieſtes [illegible] [illegible] the [illegible] [illegible], and [illegible] to them [illegible] [illegible] of [illegible] [illegible] [illegible]. For [illegible] ſhould come to paſſe, that they ſhould [illegible] them [illegible] in this [illegible] were [illegible] of Chriſte, when he called them to better waies.

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¶ [illegible] [illegible] with him [illegible] [illegible] [illegible] [illegible] and though he [illegible] agaynſt thee ſeuen tymes in a daie, and ſeuen tymes in a daie haue turned agayne to thee, ſaiyng, it repenteth me, thou ſhalt forgeue him.

The texte.

Nowe ſo was it decreed by the heauenly father, and ſo was it expedient for [illegible] ſaluacion of mankynde, that the preachers of the [illegible] ſhould bee [illegible] both the weakenes of [illegible] body [illegible] the Lorde had taken [illegible] that the [illegible] ſhould [illegible] with affliction, yea and alſo ſhould [illegible] to teache beyng in [illegible] of pouertie [illegible] a ſtoumblyng [illegible] of meaneſſe [illegible] that they ſhould [illegible] to ſhewe [illegible] mercie [illegible] to his diſciples, [illegible] they folowed the ſteppes of their maiſter [illegible] the vnbeliefe of [illegible] [illegible] [illegible] [illegible] paciente ſufferyng which the good men haue in them, an occaſion of the greater [illegible] to [illegible] [illegible] the [illegible] to the benefite of the whole worlde. Jeſus therfore ſaieth vnto his diſciples, [illegible] as Judas [illegible] afterwarde to bee the cauſe [illegible] beginner of [illegible] [illegible] [illegible] [illegible] Jeſus [illegible] [illegible] hearte [illegible] [illegible] of the ſaid Judas [illegible] of the worlde [illegible] to come, and

[illegible]

[illegible]

[illegible]

[illegible]

the text. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

¶ [illegible] by the graine of [illegible] ſignified himſelf, who whereas he [illegible] moſt [illegible] of all creatures, yet [illegible] power of [illegible] when the graine of his body was [illegible] in the [illegible] in death [illegible]. The effectuall ſtrength of this grain [illegible] in the diſciples, [illegible] that [illegible] to haue [illegible] to their owne ſelfs [illegible] of the thinges that they [illegible] to god [illegible] that was geuen them in charge [illegible] to doe, and [illegible] haue, ſhould be made of them [illegible].

¶ Which of you [illegible]

The text.

This good leſſon afore going he [illegible] by adding therunto an other parable [illegible] of you [illegible] a ſeruaunt [illegible] I [illegible] the ſaid ſeruaunt [illegible] his maiſter [illegible] to god [illegible] and praiſe of all [illegible] to himſelf [illegible] ye [illegible] at all [illegible] we are [illegible] vnprofitable ſeruauntes [illegible] Fully

Whiche of you [illegible]

Doeth he [illegible]

We are [illegible]

[illegible] fayth to be none other but ſeruauntes, doyng all your worke and labour of a bounden dutie.

The texte. And it chaunced as he went to Hieruſalem, that he paſſed through Samaria and Gali[illegible] [illegible] thy fayth hath made thee whole.

[illegible] that as the Lorde was goyng towardes Hieruſalem he [illegible] the countreys of Samaria and Galile. For he [illegible] whiche myght haue any occaſion to take Samaria [illegible] of Hieruſalem [illegible] of beleuyng [illegible] Samaritans [illegible] and [illegible] [illegible] people [illegible] Jeſus [illegible] and [illegible] partes.

Therfore, (as I ſayd) and [illegible] their diſeaſe [illegible] the preſence of Jeſus, but ſtandyng a farre of, they [illegible] [illegible] Jeſus [illegible] a good [illegible] the Lorde [illegible] [illegible] Jeſus [illegible] that they [illegible] ſhewe themſelues to the prieſtes. For [illegible] the prieſtes [illegible] a cleane man. They went as he bidde them, and [illegible] theyr health. And in their goyng they were made al cleane. They had [illegible] but they had not [illegible] thankes for the benefite receyued. The Samaritane [illegible] of them, when he perceyued and felt himſelf [illegible] from his leprie, he [illegible] but [illegible] Jeſus, glorifieng God [illegible] and fallyng downe proſtrate on his face, he [illegible] at the fete of Jeſus [illegible] him thankes. Jeſus knewe well enough, that the benefite of health had come vnto all ten, but [illegible] to teache the [illegible] of the [illegible] who [illegible]

[illegible]

muche as they coulde in theyr mynde be [illegible] to [illegible] ſo great a benefite, and [illegible] were they not [illegible] of god, whiche are [illegible]. For the [illegible] is an vnthankfull people, and thinketh ſuche thinges to bee [illegible] a benefite [illegible], as [illegible] geue thankes to hym that hath doen them good. For ye cannot abyde to haue his benefites [illegible]. But this Samaritane [illegible] become a [illegible] not onely thankefull, but alſo [illegible] hymſelfe as one [illegible] and not to accuſe any others. [illegible] to the [illegible] whiche [illegible] about [illegible] of al the [illegible] hath there not one been founde that would [illegible] backe agayne, and [illegible] God, but this one [illegible] beyng a [illegible] in an other countrey. Yea it had more becomed the others thus to doe, who becauſe they be Jewes, [illegible] to bee the [illegible] and worſhippers of god. [illegible] in the [illegible] Samaritane paſſeth them [illegible]. And whan the Lorde had thus [illegible], he ſpake to the Samaritane [illegible] on the grounde: Ariſe vp [illegible] and go thy waye [illegible] ſhall continue with thee for euer, whiche beſides the [illegible] of thy body hath purchaced and obteyned vnto thee.

¶ When he was demaunded of the phariſees when the kyngdome of God ſhould come, he anſwered them and ſayd: The kyngdome of God [illegible]. Neither ſhall they ſaye, [illegible]. For beholde the kyngdome of God is within you.

Nowe forbecauſe Jeſus had the kyngdome of god [illegible] in his mouth, the Phariſees, who [illegible] not [illegible] to bee a [illegible] kyngdome, but [illegible] that [illegible] of the Jewes ſhould haue dominion ouer other nacions, came vnto hym [illegible] the kyngdome of god [illegible] Lorde Jeſus, who at all tymes when any mencion was made of the [illegible] haue [illegible] a cuſtome to aunſwer [illegible]: The kyngdome of god [illegible] come after the maner of a [illegible], or they are wont [illegible]. For it is not a kyngdome of [illegible] bodyes but of the ſoules, neither doeth it ſtande by [illegible]. Therefore if [illegible] where [illegible] other place. For [illegible] the kyngdome of god is within you [illegible] for the [illegible] haue [illegible] hereafter to come, [illegible] charitee [illegible] the holy ghoſte, in that [illegible] is the kyngdome of God. [illegible] that [illegible] ſhall [illegible] ſhall [illegible] this kyngdome [illegible] already.

¶ And he ſaid vnto his diſciples: the dayes wil come, when ye ſhall deſyre to ſee one daye of the ſonne of man, and ye ſhal not ſee it. And they ſhal ſaye to you, ſe here,

ſe

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

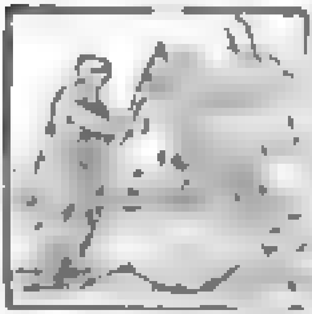
The [illegible] [illegible] [illegible] bodye.

For at that daye there ſhalbe no ſufficient ſpace to thinke of the life of ŷ bodye, whan the life of the ſoule ſhall come in the daunger of beeyng in hazard and ieopardee. Worldly goodes departe [illegible] at that kinde of tyme. Shal in that perill fauour or kynred [illegible] that is ready to be [illegible] [illegible]. For of twoo perſones beeyng as nere together as is poſſible, it ſhal happen that the one bee taken to life, & the other ſhalbe leaft behinde to damnacion. This muche I tel you to abide vpon. The night in whiche the ſonne of man ſhal come, there ſhalbee twoo perſones in one bedde, & them twoo ſhal the iudgement of [illegible] aſunder. For the one ſhalbe taken vp to euerlaſting bliſſe, & the other ſhalbe caſt behinde to endleſſe damnacion. There ſhal bee twoo women grindyng at one mille, of whiche the one ſhal bee taken, and the other ſhalbe left behinde. Twoo perſones ſhalbe at their houſbandrie in the fielde, the one of them ſhal bee taken vp, the other ſhal bee left. Whan the diſciples hearde theſe thinges as it had been a darke riddle, not vnderſtanding [illegible], they ſaied vnto Jeſus: Where maiſter? Then ſaied he vnto them [illegible] the place of this kingdome. Than Jeſus [illegible] to ſhewe the holy people, [illegible] ſhal bee [illegible] gathered from the [illegible] [illegible] there ſhalbe carcaſſe, thither wil the Egles alſo [illegible] together. It [illegible] to that it be [illegible], [illegible], and [illegible] [illegible], [illegible] the foode of [illegible].

The .xviii. Chapter.

The iudge.

¶ And he put foorth a parable vnto them ſignifiyng that men ought alwaies to praye, and not to be wery, ſaying: There was a iudge in a certayne citie, whiche feared not God, neither regarded man. And there was a widowe in the ſame citie, & ſhe came vnto him, ſaying: auenge me of myne aduerſarie. And he would not for a while. But afterwarde he ſaied within himſelf: though I feare not God nor regarde man, yet becauſe this widowe troubleth me, I wil auenge hir, leſt ſhe come at the laſt and rayle on me. And the Lorde ſaied: heare what the vnrighteous iudge ſaieth. And ſhal not God auenge his electe which crie day and night vnto him, yea though he deferre them? I tel you that he wil auenge them, and that quickely. Neuertheleſſe, when the ſonne of man cometh, ſhal he fynde faith on the earth?



What men [illegible] [illegible] to praie, &c.

And foraſmuche as the laſt ende of the worlde, beeyng at hande, there ſhal ariſe many greuous perſecucions againſt the godly, in ſo muche that if it may poſſibly bee brought to paſſe, euen the beſt electe and the choſen perſones ſhal be ſeduced, albeit in the meane time the vnfailable power of God will neuer at any time ſuffre his to bee [illegible] againſt the good. The Lord Jeſus teacheth his diſciples and ſeruauntes, that in al their aduerſitees they ſhal from none other place aſke helpe or ſuccour but at the handes of God: neither goyng about any auengement by their owne ſtrength, nor defendyng their diſpleaſure [illegible] with another force. That if God doe not at the firſt houre deliuer them from [illegible] yet that they doe not therefore ſurceaſſe from praiyng. For he wil [illegible] heare the praiers of his ſeruauntes, when oportunitee of tyme ſhal be

[illegible] a parable [illegible] in the hertes of his diſciples [illegible].

There was [illegible] in a certain citee [illegible]

[illegible]

[illegible] a certain widowe [illegible]

[illegible]

[illegible] the ſonne of man commeth. &c.

men be of power any thyng to doe agaynſt thoſe, whom God hath ſpecially choſen and decreed to be partakers of his kyngdome. For when the wickedneſſe of the worlde ſhall be growen ſo high, that it can growe no higher than ſhall the ſonne of man ſodainly come and [illegible] that [illegible] ſaid [illegible] that at the tyme when the ſonne of man ſhall come, ſhall he ſcarſely fynde fayth upon the earth. For alwayes the multitude of the [illegible] perſones ſhall be ſo great, that [illegible] many perfect and whole [illegible] a fewe. yet not ſo but that they [illegible] whom [illegible] conſtant fayth and truſt in God ſhall be founde, the ſame perſones ſhall be delivered, God beyng the avenger of their cauſe.

The texte.

¶ And he ſpake this parable unto certayne whiche truſted in themſelves that they were perfecte, [illegible] Two men went up into the temple to praie, the one a Phariſeye, and the other a publicane. The Phariſey ſtode and praied thus with hymſelf: God I thanke thee, that I am not as other men are, extorcioners, unjuſt, adulterers, or as this publicane. I faſt twiſe in the weke, I geue tithe of all that I poſſeſſe. And the publicane ſtandyng a farre of, would not lift up his eyes unto heauen, but ſmote upon his breſt, ſaying: God be mercifull to me a ſynner. I tell you, this man departed home to his houſe iuſtified more than the other. [illegible] he that humbleth hymſelf, ſhalbe exalted.

So with the parable afore goyng he putte ſuche people in a feare, as beyng deſperate whiche dayly grudged unto the godly. But there was a nother ſorte of righteous men, puttyng their truſt in themſelves [illegible] and preſumptuouſly takyng unto them ſelfes the laude and title of righteouſneſſe [illegible] whereas no creature is righteous afore God, and ſuche did not onely flatter themſelves [illegible] compared [illegible] but also [illegible] as ſynners, whereas the [illegible] of the [illegible] were acceptable before God, than the [illegible] of any ſuche. The Lorde Jeſus [illegible] againſt perſons of ſuche phariſaicall righteouſneſſe, as [illegible] from the [illegible] of true hertes, [illegible] themſelves, putte forth this parable as foloweth.

So it befel that two certain perſones went up into the temple for to praie, of whiche perſones the one was a Phariſeie, and the other a publicane. The [illegible] at the high aultare. [illegible] God [illegible] in hymſelf: I thanke thee, O God, for that I am not lyke unto other men, whiche lyve by robbyng and ſtealyng, whiche encreaſe their ſubſtaunce by fraude and gyle, whiche [illegible] other mennes wyves with advoutrie, or finally, whiche beyng officers of [illegible] doe pylle the people of God for their [illegible] of whiche ſorte this publicane here is one. I doe not geue my ſelfe to [illegible] as the mooſte parte of people doe, but I faſt twiſe in the Sabboth, that is to ſaie, twiſe euery weke, and ſo farre am I from [illegible] that I geue [illegible] the tenth parte of all my goodes in almes to the poore. This was the maner of praiyng of [illegible] phariſey, who although he [illegible] thankes [illegible] playing the flaterer [illegible] againſt the [illegible] The Publicane [illegible] altogether [illegible] hymſelf, becauſe his conſcience [illegible]

Two men [illegible] &c. Luke xviii.

hym

beyng giltie of many ſynnes, ſtood a farre of from the holy thynges, ſo muche aſhamed and repentaunt in hymſelfe, that he durſt not ſo muche as lift vp his iyes to heauen, but he knocked his breſt ſaying: O God be thou mercifull vnto me a ſynner. The phariſee did no more but gyue thankes, as one ẏ [illegible] hymſelfe to want nothyng vnto perfect godlyneſſe: neither doth he confeſſe any offence, but becauſe euen in this very praying he did moſt greuouſly ſynne, makyng [illegible] of his owne doynges and deſpiſyng one that was penitent, a proude preſumpteous [illegible] and a [illegible] of his neighbour. The publicane on the other parte, makyng no rehearſall of his merites at [illegible] doynges [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the ende [illegible] contrarie [illegible] [illegible] publicane who had come a farre into the temple, went away home [illegible] the [illegible] of God, then that [illegible] [illegible] of more perfect [illegible] [illegible] [illegible] thought that he was in the ſight of God. And [illegible] [illegible] ſhalbe [illegible] exalted on hyghe in the ſyght of God.

They brought vnto hym alſo young chyldren, that he ſhould touche them. [illegible] [illegible] Suffer chyldren to come [illegible] [illegible] [illegible] [illegible] Whoſoeuer receyueth not the kyngdome of God as a [illegible] ſhall not entre therin.

And hereby an other occaſion was geuen for the Lorde to commende vnto his [illegible] and [illegible] [illegible] [illegible] brought their young babes vnto Ieſus to the entent he ſhould [illegible] [illegible] them, thynkyng that it ſhould come to paſſe that the [illegible] ſhould by that meanes bee in the more ſauetie from ſuche [illegible] [illegible] [illegible] [illegible] to bee [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] the diſciples [illegible] becauſe they did [illegible] [illegible] [illegible] [illegible] [illegible] as they thought [illegible] [illegible] more [illegible] Ieſus [illegible] [illegible] [illegible] [illegible] a [illegible] good [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that they ought not to deſpiſe [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the kyngdome of god [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of perfection they ought to growe. [illegible] [illegible] [illegible] [illegible] they are not [illegible] that is [illegible] [illegible] [illegible] [illegible] grace. [illegible] I ſaye vnto you [illegible] vnto the kyngdome of God [illegible] [illegible] but [illegible] [illegible] and chaunged accordyng to this paterne. [illegible] a man come to the doo-

Whoſo-
[illegible]

Cha. xviii

tyme of the goſpell with the lyke ſimplicitee that these chyldren are of, he ſhal not entre i[n]to the kyngdome of God.

[illegible] ¶ [illegible] Good maiſter, what ought I to doe [illegible]

[illegible] one of the great ſtates and the heade [illegible] concernyng the ſtate of [illegible]. And thus ſayd [illegible] Jeſus [illegible] is good [illegible] from the begynnyng of my youth.

[illegible] of the Phariſee [illegible] of the ſimplicitee of the yong chyldren [illegible] the kyngdome of God. [illegible] to the poore [illegible] folowe me. [illegible] to the paterne of a yong childe, [illegible] in his herte. [illegible] to come to [illegible]

of the

of the kyngdome of heauen, that neuertheleſſe he coulde not contemne the rycheſſe of this worlde: turned to his diſciples, and as one beyng in a great meruail he ſaied: Howe hardely ſhal thoſe whiche are heauie lade with the burden of rycheſſe entre into the kyngdome of God through the narowe gate? For an eaſier thyng it is for a camell to entre through the iye of a nedel, then for a ryche man to entre the kyngdome of God. The diſciples beyng with theſe woordes ſore troubled in their myndes ſaied: If no ryche man doo entre thether, who than can be ſaued? for one ſhall fynde but a fewe perſones, but either they haue rycheſſe, or couet to haue it. But he recomforted the wauering of his diſciples agayn, ſaiyng: The thyng whiche with men is impoſſible, is poſſible enough wyth God. It is not of mannes power to deſpiſe rycheſſe, and ſuche other commodities as folowe of the hauyng of rycheſſe. But thys ſtrength and ſtoutneſſe of herte doeth God geue vnto ſuche as through ſimple, and vnfayned belieuyng doo ſhewe themſelues apte for to receiue his giftes. And he is nowe of God no longer taken for wealthy, euen whoſoeuer hath withdrawen them from the loue of money, and in ſuche wyſe poſſeſſed his money, that he is ready with all his herte leaue the ſame, as often as reſpecte of godlynes and ſaluacion ſpecially ſhall require it.

It is eaſier for a camell to goe through a nedels eye, &c.

The thyng impoſſible with men is poſſible with God.

¶ Then Peter ſaied: Lo we haue forſaken all and folowed thee. He ſaied vnto them, Verely I ſaye vnto you, there is no man that hath forſaken houſe, or parentes, or brethren, or wyfe, or children, for the kyngdome of Goddes ſake, whiche ſhall not receiue much more in this worlde, and in the worlde to come lyfe euerlaſtyng.

The texte.

At theſe woordes the Apoſtles conceiued a good hope, the moſt parte of whom had lefte altogether whatſoeuer it was that they were owners of before. Wherfore in the behalfe of them all, ſpeaketh Peter ſaiyng: Lo we haue left all, and haue folowed thee. We haue perfourmed euen ÿ ſame poynt alſo, whiche thou dydeſt earneſtly require of the ryche man. Than although it was but a very ſmall porcion that Peter and Andrewe had lefte, albeit if they had had more, more would they haue forſaken, the Lorde commendeth them euen for their readineſſe in that they had doen, and becauſe they ſhould not nede to repente them of that they had doen, ſheweth that great gaine it is to haue loſt worldely rycheſſe for the kyngdome of God. For in ſteed and place of ſmal, vile and baſe thynges he them conuerteth, bothe here in this worlde the man [illegible] is enryched with goodes heauenly, and alſo in the worlde to come endleſſe felicitee is ſtored for them. Than furthermore thereupon thus ſaieth the Lorde: Thus I aſſure vnto you for a matter not to bee doubted of, not to [illegible] it is to great gaynes in the ende to haue left ſo, not onely the litle ſlender poſſeſſions that ye had, but alſo whoſoeuer perſone ſhall for the reſpecte of the kyngdome of god forſake either houſe, or parentes, or mother, or brethren, or wyfe, or children, he ſhal bothe in thys preſent life receiue muche mo thynges, and alſo better then he lefte, and moreouer in the worlde to come he ſhal receiue lyfe euerlaſtyng.

¶ He toke vnto hym the twelue, and ſaied vnto them: Beholde we go vp vnto Hieruſalem, and all ſhalbe fulfilled that are wrytten by the prophetes of the ſonne of man. For he ſhalbe deliuered vnto the Gentiles, and ſhalbe mocked, and deſpitefully entreated, and ſpitted on: and when they haue ſcourged hym, they wyl put hym to death, and the thyrde day he ſhal ryſe agayn. And they vnderſtode none of theſe thynges. And this ſaiyng was hyd from them, neither knewe they the thynges whiche were ſpoken.

The texte.

[illegible] of Cadmus by [illegible]

[illegible]

[illegible]

[

[illegible]

[illegible] will be more before, rebuked upon, that he
[illegible] the more, thou Sonne of Dauid, have mercye
[illegible] upon
[illegible] it vp
[illegible] place

[illegible]

[illegible]

[illegible] Dauid, sayng

[illegible] bleſsyng vnto the Lorde.

[illegible] the more that the people [illegible] agaynſt hym, ſo [illegible] Jeſus [illegible] Jeſus [illegible] the compan[illegible] [illegible] all the [illegible] companye [illegible]

[illegible] to Jeſus, the lorde aſked [illegible] queſtion of hym [illegible] [illegible]

[illegible]

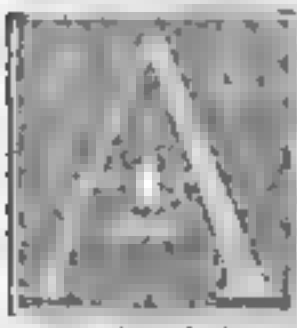
[illegible] the more [illegible] the [illegible] the Lorde [illegible] Jeſus [illegible]

[illegible]

brother that Jesus is passing by, lest thou not suffre for present occasion to slippe awaie, but lest thou with pitiouse crying, wearie his eares. And in case for private conference of thine naughtie and euil deedes, stote pall, consider the ouerpassinge lest the clamour of the fearfull beholdinge, bestir so much the more inflammable hearer or the hearing of his eares. Jesus is not bestir or backe of hearing to any body that affeth with fatherlie fruit to him: he is of power hauie to gene heare to affeth he cestes passeth by, but he will not go very lette pasie if one fetche the hoose. And happie is the brother that euer he was hoose at whose house Jesus sarpieth on his waie. And what meruail if he fleeth at the voice of one speaking into him, since he hour beleaued to the voice of a stranger, into a sheepe that was lostee. But onlie happie is the blinde man after he is brought into Jesus. For now is he brought nere to his breath, [illegible] he is made whole, hath appoiched to the fountaine of all light. [illegible] the fountaine of a glorie doeth not put a pale [illegible] and shame being a friuent bidegrieth the neighbour. Euer that the light come in presence of our Jesus, alter that thou art gone aside from the light there is no nede of anie long praiing. [illegible] speake the mayde to that thou wouldest haie, but speake it with a perfect feith and affiance, considered not on thine other merites, but on his great power, and perfite goodnesse. And immediatlie that the light come a [illegible] and saluation hath ouergotten. For at once as soone as Jesus is had aird. Looke thou up, he hathe [illegible] and of a beggar became a louiter of Jesus name, and an euen declarer of God's goodnesse. Yea and moreouer the people also when sure had seene so notable a miracle gaue laude and praise unto God.

The xix Chapter.

[illegible]



And this same blinde man to whome the Lord ministred his sight of the [illegible] doeth [illegible] not [illegible] the prophet of the [illegible] Jesus to the Jewes. [illegible] gaue some piece of light unto them. [illegible] in mortie darke [illegible] so much that among the same a great many there were, which verie beleeued that there was no God at all, and some others beleeued that there were gods innumerable, but the same more [illegible] of mill, but and a [illegible] the great men, like Satan some thought that God tooke no care for the gouernance of worldlie things. Yea and were a other were which

[illegible]

[illegible]

[illegible]

what man he was, [illegible] sonne of God, the authour and maker of all [illegible] creatures [illegible] partes of the earth [illegible] Jonas [illegible] the mouth of Jeſus [illegible] the Carpenters ſonne [illegible] and the great multitude of people [illegible] of the people [illegible] vnder their fete. [illegible] throughout all nacions of the [illegible] where is [illegible] The Phariſees, they crye, behold, here he is, [illegible]

place they ſaye: beholde he is here. An other poynteth to ſome one of the Pha-
riſeis [illegible] clad in a blacke frocke or cope, and ſaieth [illegible] here is
Chriſte. An other agayn ſheweth to wardes an other [illegible]
[illegible] in a white frocke and ſaieth [illegible] beholde here is Chriſt. An other [illegible]
[illegible] and ſhapes of [illegible] ſaieth here is Chriſt,
here here here. An other ſheweth one that eateth nothing but [illegible]
here is Chriſt. An other ſheweth the [illegible] that are forbidden to marie,
and [illegible] here is Chriſte. [illegible] Art thou deſi-
rous [illegible] vp to the tree [illegible] and take vnto thee
the [illegible] He is not [illegible] to ſee the [illegible] of Jeſus, but he coueteth to
ſee and knowe his face. And the face of Jeſus is [illegible] in the holy ſcriptures.
[illegible]
[illegible] Jeſus [illegible]
[illegible] vnto vs. The Phariſee he goeth [illegible]
[illegible] and takyng vnto hymſelfe [illegible]
[illegible] and takyng vnto hymſelfe the knowledge
[illegible]
[illegible] vnto Chriſt [illegible]
[illegible] of the tree, but
[illegible] vp to the tree and [illegible]
[illegible] peraduenture [illegible]
[illegible] that by the [illegible]
[illegible]
[illegible] that after
[illegible] and after the holy [illegible] of the prophetes [illegible]
[illegible] goodneſſe. This was that [illegible],
[illegible] to bee [illegible] vp by the [illegible]
[illegible] to ſee [illegible]

Luke. xix.

[illegible]
[illegible]
[illegible] the tree [illegible]
[illegible]
[illegible]
[illegible] and fro [illegible]
[illegible] among them. The people of the
[illegible] the fame and reporte of Jeſus, and beyng
[illegible] Jeſus, whom the Jewes [illegible]
[illegible]
[illegible] the letter of the
[illegible] and [illegible] Jeſus [illegible]
[illegible] and throughe
[illegible] and [illegible]
[illegible] Jeſus [illegible] to them to bee their geſte, and
[illegible] the [illegible] of the
[illegible] them [illegible]
[illegible] lookyng for Jeſus that was
[illegible] and was not [illegible]
[illegible] Jeſus, ſayng vnto hym that he was in a perfecte

hope

hope and truſte of the thyng whiche he earneſtely wyſhed and deſired. [illegible] the people came to the ſycomore tree [illegible] peraduenture [illegible] laughter, and a good [illegible] to a great many [illegible]

[illegible]

[illegible] I am not a man [illegible] for Jeſus [illegible] Jeſus [illegible] came not there [illegible] and there Jeſus [illegible] of the people, and there

The paraphrase of Ecclesiastes

[illegible]

[illegible]

and to come agayne. And he called his ten ſeruauntes and deliuered them ten poundes [illegible] Occupie tyll I come. But his citezens hated him [illegible] we wyll not haue this man to reigne ouer vs. [illegible] he commaunded these ſeruauntes to be called [illegible] to whom he gaue the money [illegible] Lorde thy pounde hath encreaſed ten poundes. [illegible] because thou haſt bene faythfull in a [illegible] take thou auctoritie ouer ten cities [illegible] thy pounde hath encreaſed fyue poundes. [illegible] Lorde, beholde here thy pounde [illegible] For I feared thee, because thou art a ſtraite man [illegible] and reapeſt that thou diddeſt not ſowe. [illegible] Wherfore then gaueſt not thou my money into the bancke [illegible] take from him that pounde, and geue it him that hath ten poundes. [illegible] For I ſay vnto you [illegible] Moreouer, thoſe myne enemies which would not that I ſhould reigne ouer them, bryng hither and ſlay them before me.

But becauſe Jeſus had declared that [illegible] none ought to glorie in the obſeruyng of the lawe, but whatſoeuer good qualitie or gifte of grace had happened vnto any man by the bounteous goodneſſe of god, it came [illegible] be wholy imployed [illegible] the more [illegible] [illegible] for [illegible] [illegible] purpoſe that [illegible] he might [illegible] the [illegible] of the [illegible]. [illegible] there were emong the people [illegible] thought that as ſone as he were [illegible] come to Jeruſalem, whither he began nowe to drawe ſomewhat nere, the kyngdome of [illegible] would [illegible] appeare, of which he had ſo many times made mencion [illegible] [illegible] [illegible] of a [illegible] [illegible] and [illegible] And that kyngdome [illegible] not in [illegible] of [illegible] [illegible] but [illegible] [illegible] but [illegible] [illegible] and [illegible] of the [illegible] of god. [illegible] as for the maieſtie of this kyngdome, [illegible] [illegible] [illegible] that it [illegible] not [illegible] but [illegible] be made open and manifeſt at [illegible] tyme beeyng to be [illegible]. And [illegible] that we ſhould [illegible] by all meanes and waies [illegible] the good [illegible] [illegible] [illegible] the money to whom we are [illegible] that we haue [illegible] that money which we haue ſo receiued might [illegible] to bee diſtributed abroade to the gaine and profite of [illegible] not that he hath nede of any mannes thyng, but becauſe that [illegible] oure [illegible] mankinde [illegible] [illegible] [illegible] a greate auauntage [illegible] from [illegible] and [illegible] [illegible] of godly [illegible] whereby he maie haue [illegible] to the

to rewarde in bothe parties a like: the one that helpeth with doyng therefore, as also the other which hath been holpen. For there is nothyng that we maie [illegible] bothe behalfe take vnto our owne poſſeſſion [illegible] [illegible] [illegible] [illegible]. We are ſeruauntes euery one of vs, and [illegible] bounden [illegible] ought our bodely labour and ſeruice.

At the [illegible] of the monee is his [illegible] [illegible], yea and eternal [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] but [illegible] [illegible] man to the [illegible] [illegible] power to encreaſe the Lordes ſubſtaunce. As touchyng the [illegible], [illegible] the [illegible] thereof to the Lorde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] our [illegible] [illegible] and our fruitful [illegible]. The [illegible] of the parable is this here enſuyng.

A certain man of noble [illegible] and great power, [illegible] a [illegible] into a ferre countrey to receiue the [illegible] of a [illegible] [illegible] to [illegible] againe [illegible] an [illegible] hath [illegible] [illegible] [illegible] and [illegible] the [illegible] of [illegible] [illegible] to returne home againe. [illegible] [illegible] before [illegible] [illegible] his ſeruauntes called together [illegible] of his [illegible] [illegible] [illegible] he had, to the number of [illegible] [illegible] [illegible] poundes [illegible] [illegible] that there [illegible] [illegible] [illegible] of monee [illegible] [illegible] among them [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to kepe it [illegible] [illegible] but that it might encreaſe by the trade of occupying [illegible] to the ende that beyng [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of home [illegible] he went forth on his voyage.

And [illegible] [illegible] that the [illegible] of the citee [illegible] he [illegible] [illegible] [illegible] as ſone as he was gon [illegible] a good [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to their [illegible] and that therfore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] home againe [illegible] to his owne realme [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] before him [illegible] of his accompte, [illegible] [illegible] [illegible] the pounde is employed to the [illegible] of tenne poundes.

[illegible] [illegible] [illegible] [illegible] his [illegible] [illegible] the [illegible] [illegible] ſaith [illegible] [illegible] [illegible] [illegible] as when my [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible] of monee [illegible] [illegible] [illegible] [illegible] [illegible] to make the [illegible] [illegible] that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], that thou bee partaker of my [illegible] ſtate. Take thou [illegible] the [illegible] of tenne cities. After this [illegible] cometh the ſeconde, who beyng required his accompte, ſayed: [illegible] Lorde, thy pounde

whiche

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] church

church is recouered and eſtabliſhed in [illegible] and eſtab[illegible] as many as ſhall haue been theyr faythful [illegible] ſhall be [illegible] glory and honour in the kingdom of heauen accordyng to the [illegible] of the lucre whiche they haue brought in the lordes [illegible] vnto the Jewes beyng obſtinate in vnbeleuyng, what rewarde ſhal [illegible] Euen that thyng alſo did the lorde declare in the felowe of the [illegible] parable at the latter ende. For after that he had puniſhed the vnprofitable ſeruaunte he [illegible] and [illegible] in [illegible] commen, but in theſe enemyes whiche be a [illegible] ambaſſade ſent vnto me, [illegible] that I ſhall be no more come to be their kyng, or to reigne ouer them, bring ye them hither that they may be put to death euen here in my ſight, [illegible] rebellion. This puniſhemente to death [illegible] as they not the [illegible] and [illegible] of the name of God. For at that tyme [illegible] they [illegible] the lorde hym [illegible] he appeared [illegible] as they nowe [illegible] but beyng mylde and full of mercie.

The texte. [illegible] And when he had thus ſpoken, he proceded forth goyng vp [illegible] to Jeruſalem. [illegible] gloriouſe ſeruice in [illegible] that cometh in the name of the Lorde, peace in heauen, and glory in the hygheſt.

The lorde when he had ſpoken theſe premiſſes, went forth on towardes Jeruſalem where he ſhoulde afterwarde accompliſhe that [illegible] redempcion of mankinde, and out of the [illegible] place of the croſſe he ſhoulde [illegible] a [illegible] kyng [illegible] vnto [illegible]. For though there haue euery where [illegible] in tymes paſt, and many hereafter ſhal be whiche will [illegible] not haue this man to be kyng, [illegible] out of the way from the Jewes from whence he ſhall not [illegible] in [illegible] in facte that he had [illegible] in wordes, whiche thing he did anon after in the [illegible] parable [illegible] more at large. For [illegible] the meane tyme [illegible] the ſame thing whiche [illegible] that it might be clere and euident vnto all creatures that [illegible] he ſhould afterward ſuffer he did of his owne free wil, [illegible] that he was of power to doe whatſoeuer his will was to do. And nowe in as much as he had determined by the meane of the moſt extreme [illegible] ſhame and fall that might be to recouer [illegible] the hygheſt glorie poſſible emong men, and the diſciples beyng not yet [illegible] able to receiue the vnderſtandyng of this miſtery, [illegible] looke for ſome matter, whiche [illegible] of greate [illegible], and a thyng

[illegible]

[illegible] in the ſame multitude certein Phariſees [illegible] [illegible] as though they woulde haue all the [illegible] worlde.

Knowe

[illegible]

[illegible]

[illegible]

[illegible]

The first

[illegible]

And when the Lorde Jesus was nowe come so ferre onward that Jerusalem was (whereupon sette) was full in sight before him, weepinge and be-

[illegible]

[illegible]

[illegible]

wipe away from the roote and foundacion that they shal not leaue so much as one stone standing, lyke mo stoned on an other, to the ende there shall no signe of thee remaine neyther any hope of reedifying thee again in tyme to come. Thyse thinges in dede shall bee miserable to behold, but they shall chaunce by thyne owne desert because that being so often tymes admonished, lo, I haue sent vnto thee prophetes, I haue also by them shewed thy errors, thou doest obstinately despise the mercy of God. Thou shalt therefore fyndde the tyme of vengeaunce, wyll wouldest not knowe the tyme of the visitacion. Then thou too al wel as others, if thou hadest wyll would aught it haue embraced the redemptione designed. Now at least wise how dangerous the condicion bee an bottome example vnto others, that they may not as lyke mariers despise the goodnesse of God, whan it pouoketh them to take better waies.

¶ And he went into the temple, and began to cast out them that sold therein, and the tables of the money changers, and the seates of them that sold doues, and said vnto them, It is written, My house shall be called the house of prayer, but ye haue made it a denne of theues.

Iesus after he had spoken the premisses came to Hierusalem and entered into the temple, and drue out thether that bought and solde, saying, It is written, Mine house shall be called the house of prayer, but ye haue made it a denne of theues. Pouring out marchaunts that come and be poure backed, ouer ouer a wyde porcelyn poure owne lucre, with great damage of others. For this fact to be Christ declared how great displeasure those persones doe bring vnto the church, who under the pretence and cousion of godly deuocion appeare their minds altogether to earthly lucre, who under the title of deuout watching, fasting of godly do attende thyse owne profite not to bring their flocke but taking away from them were from them, wyth their vnpure doctrine, teaching the soules whom their duetie was with pure doctrine to bring vnto life.

¶ And he taught daily in the temple. But the priestes and the scribes and the chiefe of the people sought to destroy him, and could not finde what they might do: for all the people hanged by him to heare them.

This doeth the Lord as one being now fully possessed in his owne kingdome, taught day by day in the temple. The diuersible nature of the pharisees openly displayed. But those whiche were highest in dignitie among the priestes, called the scribes and the ringleaders of the people being vexed therwith, and fretted to waxe touchye, some occasion to wrap aware our talkeout. Yet they lacked no mischeuous minides but there appeared no hope of bringing their wicked purpose to effecte. They had heard the flouringes of the people in behoulde of Iesus, their lawe in the temple, whose whole desire and trade of the people to depende altogether of his sayinges so great was al wel the effectuall pith as also the grace of goodes wordes. Christ colde and scole doctrine concerning wauldinges, concerning the ceremonyes, concerning of the churche, concerning the true teaching of mynistes and rite, floode against mennes fondnesse, euen like loure water after the people, he had ons raised the new mouth of euangelicall heritage. Christ is lyke, when wet at the lest they autoyne should abate, they feared bee [illegible] of their

gayndes,

gaines they feared leſt their kyngdome ſhoulde haue a falle. And as touchyng the thyng whiche at that tyme befel accordyng to the literal ſenſe [illegible] ſo the ſame dooeth oftentymes happen alſo [illegible] the moſt [illegible] ter, as often as they whiche lyue in the [illegible], [illegible] be perilous [illegible] the [illegible] of the ſcripture [illegible] agaynſt [illegible]. [illegible] in the [illegible] of the [illegible] of the [illegible] kynges & monarches of this worlde, and as of [illegible] the worldly affections and appetites of the [illegible] worlde [illegible] autoritie [illegible] their partes had been [illegible] ers to tell the [illegible] of their lawes, to [illegible] of the [illegible] and [illegible] to [illegible] that [illegible] other [illegible] and [illegible] the [illegible] of the byſhops [illegible] phariſees and headmen of the people dyd at thoſe dayes emong the Iewes.

The. xx. Chapter.

¶ And it fortuned in one of thoſe dayes, as he taught the people in the temple [illegible] the Scribes came together with the elders [illegible] doeſt thou theſe thinges [illegible] that Iohn [illegible] but they could not [illegible] Ieſus ſayed [illegible] ſhew by what auctoritie I doe theſe thinges.

The texte

Occaſion therfore is ſought that althoughe their [illegible] to [illegible] Chriſte to death was vngodlie, yet [illegible] myght [illegible] to be of [illegible] earneſt [illegible] and lawful [illegible]. It befel therfore vpon a certayne daie, that as Ieſus was teachyng the people in the temple, and [illegible] preachyng vnto them the ioyful glad tydinges to be [illegible] of euery thyng [illegible], the hygh prieſtes together with the [illegible] phariſees [illegible] of the lawe beyng in a conſpiracie, [illegible] together in a [illegible] to them, [illegible] at leaſt [illegible] [illegible] from ẏ teachyng of his holy doctrine. They could not [illegible] [illegible] to be [illegible] whiche he had in ſo great a [illegible] in preſence & ſight of the people. They wer not hable to confounde his doctrine [illegible] as it was [illegible] agreable with the lawe, and with the will of God. Vpon this grounde therfore doe they demaunde [illegible]

[illegible]

[illegible]

The

¶ The Lorde therfore beyng mynded to refracte the malicious peruersnes and the [illegible] fals packyng of theim, made them an aunswere in this maner [illegible] that I make an aunswere vnto your demaunde, I doe my parte [illegible] demaunde a certayn question of you, which ye will be hable [illegible] with a woorde. And as soone as ye shall haue aunswered that, than will I make aunswere vnto your question that ye now demaunde of me. Tel me thys. The baptisme that Iohn ministred vnto the people, whether was it from heauen or els from menne? And by whose auctoritee did he baptize, whether teachyng it from heauen by the power of God, or els [illegible] it of your hundes? The presente counsell of the Iewes had at once a [illegible] and stryng of this forked question, whiche the sophisters call an horned question, because that whether of bothe partes a body shall make [illegible] aunswere, he shall [illegible] on the sharp poyntes of the horne, that is to saye shal incurre an inconuenience, and bee taken in hys aunswere. If they had no nede to aunswere the verai trueth of the matter, [illegible] of the trueth [illegible] hys power, but [illegible] to [illegible] poynte and [illegible] to a [illegible] themselfes.

¶ [illegible] of menne, when [illegible] and [illegible] after hym. [illegible] they [illegible] what aunswere [illegible] make [illegible] streight waie [illegible] to hym [illegible] of [illegible] to bee [illegible] to me and [illegible] openly confessed [illegible] to bee an [illegible] and [illegible] to speake [illegible] from heauen was aboue [illegible] as a thyng procedyng from God and [illegible]. That if on the other side we [illegible] to bryng by the auctoritee of God but of an [illegible] vpon vs with stones, because [illegible] that Iohn was a prophete, [illegible] that he wrought by the inspiracion of God whatsoeuer he wrought. They had no care to aunswere trueth but to aunswere [illegible] best [illegible] that purpose. [illegible] doctours aunswere not the thyng that [illegible] trouth [illegible] make [illegible] they should haue aunswered trueth [illegible] great [illegible] if they had [illegible] great feare of men. Whereas [illegible] the feare of God [illegible] thei [illegible]. [illegible] but [illegible] to escape out [illegible] the question that [illegible] to these question [illegible] vnto them [illegible] and [illegible], I [illegible] not aunswere that ye knowe

[illegible] commaunded.

[illegible] but a great reaſon [illegible] men that they ſhould [illegible] exceded [illegible]

[illegible]

[illegible]

leaſt

fruicte as had growen vp in the vineyarde. The houſebandemen who had [illegible] the LORD [illegible]

[illegible] will I doo.

I [illegible]

[illegible]

[illegible]

[illegible] Wherefore [illegible]

[illegible]

[illegible] the hearing [illegible]

[illegible] Lord [illegible] and doe
rest or stay on him.

[illegible] unto [illegible] power of this world but that [illegible]

that ſtumble on this ſtone. And certes ſtumble he doeth at hym, whoſoeuer yet ſtill [illegible] and taketh [illegible]. Now on the other ſyde, [illegible] to pouder ſhal that perſone bee, on whom thys ſtone ſhall lyght in his fallyng. And [illegible] ſuch doeth he lyght, whom after they haue ben a great long tyme [illegible] the ſtone of God at laſt falleth openly vpon [illegible] that they be alwaie [illegible]. For one and the ſelf ſame [illegible] to thoſe that [illegible], and damnacion to ſuche as are [illegible] vnto it. These parables of the Lorde [illegible] the hartes of the headmen of [illegible] and of the [illegible] in ſuche an eagre rage, that they were minded [illegible] their [illegible] ly to haue laied handes on hym, but [illegible] the people [illegible] wicked [illegible] be had in [illegible] knowing [illegible] their owne conſcience, that [illegible] the parable which was to be [illegible] and [illegible] [illegible] their malice.

¶ And they watched hym, and ſent furth ſpies [illegible] Mat. xxii. [illegible]

¶ They after beyng now departed, by reaſon of ſtandyng in awe of the people [illegible] of the [illegible] after they had once [illegible] determined [illegible] go about the bryngyng of it to effect by [illegible] beyng carefull [illegible] that they ſomewhat [illegible] lyke as a [illegible] he that ſtrayeth [illegible] on the ſtone [illegible] beare thou, [illegible] the wicked [illegible] whole [illegible] was [illegible] to haue [illegible] that is to ſay, to haue the [illegible] oppreſſed, becauſe that by the ſame [illegible] of the goſpel was taken awaie from them the [illegible] of the vineyarde, the [illegible] and poſſeſſion whereof they had [illegible] vnto the [illegible] perpetual for euer [illegible] to come to them by title of ſucceſſion of enheritaunce. They [illegible] watche [illegible] to put hym to death. [illegible] their [illegible] ſhould be [illegible] in the [illegible] out of his [illegible], or [illegible] might be [illegible] before the Emperours of Romes deputies, & before the lieutenaunt Pilate, who at that preſent

was [illegible]

[illegible]

[illegible] in all his talke.

The texte

[illegible] of that woman and the reſurrec[illegible] thou haſt well ſayde. And after that durſt they not aſke him any queſtion at al.

When the ſecte partes were departed from him, there came unto him [illegible]

[illegible]

brethren

brethren ſhall recouer the poſſeſſion of this woman to his wife? For one whe-[illegible] ſhe was ſpouſe [illegible] one of them, and ſhe can not bee common to them al, [illegible] as the one [illegible]. By this [illegible] neither ſeme to [illegible] at the [illegible] of the Phariſees [illegible] might bee [illegible] by theſe argumentes, that the [illegible] after [illegible] bodies bee dead, [illegible] and furthermore that the bodyes [illegible] ſhall neuer [illegible] to life againe.

[illegible] thys [illegible] conteined in it more fooliſhenes [illegible] malice. [illegible] to inſtructe the, [illegible] in a wrong opinion [illegible] to bee in the life to come, as [illegible] there. The [illegible] of this [illegible] [illegible] ſome [illegible] and other [illegible] out and procure to them [illegible] out their daughters in mariage [illegible] eſtates, [illegible] cannot [illegible] other [illegible] meanes [illegible] continuall propagacion of ſuche. And [illegible] among them is not [illegible] but of [illegible]. But [illegible] ſelfe [illegible] the reſurrection of the dead, [illegible], whiche [illegible] no mortalitie [illegible] ſhall procure [illegible] nor ſhall geue their daughters to bee maried in mariage. [illegible] of mariage or carnall copulacion [illegible]. For they haue nowe alreadie [illegible] to the incommodities of [illegible] and ſhall [illegible] is no mariage [illegible], becauſe there is no dying.

[illegible] parentes are [illegible] mortall, doe [illegible] make prouiſion and meanes for continuyng the ſucceſſion of mankynde. [illegible] by the vertue of the ſpirite [illegible] for euer [illegible] matrimonie, becauſe thei ſhal not knowe death, as [illegible] immortall. And becauſe the [illegible] had been [illegible] of the Sadducees purpoſe [illegible] the dead, becauſe they beleued not that the ſoules doe remaine [illegible] after the death of the bodye: Jeſus doubteles [illegible] concernyng this caſe too, by autoritie of holy ſcripture, whiche holy ſcripture [illegible], but yet they [illegible] the ſame, not hauyng their mindes [illegible] as they [illegible] a thyng poſſible enough that y dead may [illegible] together with the bodyes, euen [illegible] whole and entier, forſomuche as ye [illegible] in other matters [illegible] ye ought not in thys caſe to [illegible]. For Moſes hath written that God [illegible] out of the buſhe [illegible] without any conſumyng or waſtyng: I am the God of thy father, the God of Abraham, the God of Iſaac, the God of Iacob. &c. Moſes knewe Abraham, Iſaac, and

Iacob,

Iacob at that tyme already buried in grave. That if [illegible] to [illegible] tion, euerie one with his body [illegible] rather [illegible] to be re[illegible] uered agayn, how should god [illegible] of them that be now [illegible] Forasmuche that god is the god of the liuyng [illegible] of the dead [illegible] to ſpeake [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the better parte of the [illegible] but [illegible] [illegible] to be [illegible] by the [illegible] of god at the reſurrection [illegible] haue ſene of a liue graine of whete caſt into the earth [illegible] a like tree to ſpring, by which are [illegible] now buried in the grounde. Therfore ſuche as are dead to you [illegible] to be loſt, as ye are not hable to reuiue theim agayn, but [illegible] yet ſuche that are dead alſo be liue to godward, in whoſe [illegible], whatſoeuer his will is, [illegible] to reſtore the ſoules that haue been [illegible] their euerie one to their owne bodyes again. When the Saduces [illegible] their peace not hauing a worde to ſpeake [illegible] allowed the talke of Ieſus, becauſe that concerning this [illegible] the Phariſees and the Scribes did contende in opinion agaynſt the ſecte of the Saduces. [illegible] as the opinion of the Phariſees and Scribes was in this behalfe righter then the opinion of the Saduces, ſo were theim [illegible] more expert both in ſcience and [illegible]. For in ſuche a place [illegible] there is [illegible] parte of [illegible], [illegible] more of [illegible], and [illegible] of [illegible].

[illegible]

Thus after that Ieſus had in vain been tempted and proued of ſondrye ſectes of the Iewes, for he had afore this tyme anſwered the Phariſees to their queſtion concerning the greateſt precepte of the lawe, and not one of theim all had had ſuche ſpede as he would in that that he had attempted, no man durſt after that any more to be buſie or to begynne with him in demaundyng of any queſtions.

And he ſayde vnto theim, how ſaye they that Chriſte is Dauids ſonne? And Dauid [illegible] in the boke of Pſalmes: The Lorde ſayde vnto my Lorde, [illegible] till I make thyne enemies thy foteſtole. Dauid therfore calleth hym Lorde, how is he then his ſonne? The texte.

Ieſus therfore of his owne mocion to theim that were gathered together in a place did put theim [illegible] him who ſhould [illegible] a queſtion that he would be [illegible], not keping a queſtion full of [illegible] to take theim in trippes, but a

queſtion that conteyned [illegible] the ſcribes [illegible] forme the ſcrip-ture bokes [illegible] that [illegible] then he bee [illegible] that [illegible] [illegible] [illegible] [illegible] Dauid beyng [illegible] the holy ghoſt [illegible] after this maner [illegible] the Lorde ſayd vnto my Lorde [illegible] [illegible] [illegible] Lorde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of a languiſhe beyng by the [illegible] and captious queſtions.

The texte. Then in the audience of all the people he ſaied vnto his diſciples. Beware of the Scri-bes [illegible] [illegible] [illegible] [illegible] [illegible] ſhall receiue greater damnacion.

For as muche therfore as the malice of this generacion was paſt all hope of grace and not curable by any [illegible] that the ſimple and vnlearned multitude of the people ſhould haue good warnyng [illegible] that thei might not bee ſclaundred and deceiued by countrefaityng and craftie ſemblaunce of the others. Who [illegible] both of al religion [illegible] [illegible] [illegible] ſo none other marke, [illegible] [illegible] againſt the [illegible] and againſt the health of their neighbours. For there be none [illegible] of [illegible] as be countrefaite [illegible] [illegible] vnto the [illegible] [illegible] [illegible] [illegible] the ſimple people [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] their diſciples, and [illegible] people [illegible] [illegible] [illegible] [illegible] they ſhould not bee [illegible] that thei might haue no longer tyme to [illegible] ſeyng thei would [illegible] [illegible] [illegible] good name and fame but to make a good ſhewe [illegible] the [illegible] of the ſimple innocent people [illegible] [illegible] what you ought the Lorde [illegible] Bewarre ye of the Scribes (ſaieth he), whiche as ye doe haue often tymes ſee to [illegible] with gay and

ſuſtidle.

[illegible]

[illegible]

[illegible]

houſes, they deuoure their houſes, and pile and polle the ſelie wemen, who their partes had been to bee [illegible] and what ought to haue ben geuen [illegible] in almes to the behof of the poore, that doe they whollie conuerte to theyr owne [illegible] lyke maner men ſee the Scribes al whole daies and the Phariſees there, [illegible] without [illegible] agaynſt the [illegible] there bee [illegible] at this preſent daie too, and euer will be. Scribes and [illegible] at their inſide and ſhewe vpon their owne [illegible] outſide, [illegible] be the [illegible] of the agayne [illegible] the commendacion of the people, [illegible] the pleaſure of [illegible] and that they doe vnder a ſhewe [illegible] by their [illegible] by theyr titles, and by theyr long prayers, [illegible] ſo great an opinion of [illegible] in the ſight of the common people: whiche common people doeth not yet [illegible] in what thynges true religion doeth [illegible] ſhall be diſciples of a [illegible] Scribes and Phariſees, diſſemble as ye true diſciples of Chriſt [illegible] manifeſt that of [illegible] with the ſimplicitie of theyr hartes. For [illegible] this can be alſo the ſubtilitie of the ſerpent. It beeing [illegible] tongues they do not amende, theyr company it ſhalbe [illegible] they are incurable, and the ſimple are to bee warned that they beware of the [illegible] ſecte [illegible] And as for the ſaied Scribes and Phariſees, there lieth puniſhement abidyng theim. For whan they ſhal come to the ſeate of iudgement before that ſame iudge, who iudgeth not by ſuche thinges as are ſeen with the eyes of the bodye, but by the priuie affeccions of the hertes, at that houre ſhall [illegible] be adiudged to more greuous [illegible] then [illegible] whiche are to ye open ſight of the worlde [illegible] of heinous crimes committed, beeing [illegible] ſo muche the leſſe [illegible] becauſe they [illegible] their deceit openly and [illegible]

The ſame [illegible]

The .xxi. Chapter.

[illegible]

He beholdeth [illegible] the riche men [illegible] caſt in their offeringes into the treaſure [illegible] of God [illegible]

And to the entente the Lord Jeſus would the more deeply engraue the forſaied matter in the hertes of the people, whiche was, that we are not commended in ye ſight of God by thinges viſible but by ſinceritie of ye herte, and alſo might checke the couetiſe of the Scribes, of ye Phariſees, and of the prieſtes, who brought the people in an earneſt deſire, and in eſpeciall ſelie cold wemen that were widowes, [illegible] or yf not, that it was the higheſt poincte of [illegible] that coulde bee, to [illegible] and conferre a verai great porcion of their beſt ſubſtaunce into the corbane, that is, their churche treaſure [illegible] offeringes, the [illegible] yea and many tymes their children [illegible] as he was ſittyng in the temple, he caſte his eyes towarde that ſame place, whiche is called Gazophylacium, that is to ſaie, the Iewelhouſe or ſtore,

[illegible]

[illegible]

[illegible]

[illegible]

apart

a pace towardes his laſt daie, and is [illegible] growyng towardes decay and ruine.

The texte [illegible] perſecute you, deliueryng you [illegible] in your hertes no [illegible]

[illegible] ſhall theis [illegible] at once, [illegible] quicke [illegible] Now [illegible] Therfore [illegible] accuſe [illegible] into your [illegible] [illegible] vnto you [illegible] [illegible] And ſo [illegible] condemned. [illegible] eloquent and well ſpoken [illegible].

The texte [illegible] ye ſhalbe betrayed of your fathers and mothers [illegible] and ſome of you ſhal [illegible] And there ſhall not one heare of your head [illegible]

And all the ſame ſhall ye ſuffre not onely at the handes of [illegible] and of ſtraungers, but alſo at the handes of [illegible] vnto you [illegible] with the ſtraighte [illegible] of frendeſhip. The father ſhal perſecute the ſonne, the brother ſhal [illegible] the brother [illegible] the couſin ſhal [illegible] one frende ſhal bring an other into the [illegible]. [illegible] ſome of you [illegible] ſhall [illegible] of me [illegible] vnto death, and ſhall [illegible] and [illegible] hatred ſhall al the whole worlde [illegible] of my name. [illegible] againſt you [illegible] I take [illegible] there is nothing [illegible] your daungers.

[illegible] I that ſhall haue [illegible] ſhall be ſlaine for you. It ſhalbe my [illegible] to prouide well enough for you, & alſo to take vengeaunce on theim [illegible] though that [illegible] of perſecutors at the handes of

of

of men shall never so make you slide and fall fro their courage. And yet is there no cause why for you to feare, the case so standing that I am your protector and defendour. For I will not so suffre that a heare of your heades [illegible] shal perishe, much lesse you. [illegible] Neither have ye any nede to worldly assistaunce, or defence of armour or weapon, [illegible] by your onely sufferaunce shal ye defende [illegible] can not that is [illegible] for the profession of my name. Ye shal not perishe before your daie. For I will not geve unto the violence of men so muche [illegible] alone will. Yea and [illegible] in deede true [illegible] have lawed [illegible] so shall constauntly take deathe for my sake.

[illegible]

¶ And when ye see Hierusalem besieged with an hoste, then be ye sure that the desolacion of the same is nigh. Then let them which are in Jewrie flee to the mountaynes. And let them which are in the middes of it, departe out. And let not them that are in the countrey enter therin. For these are the dayes of vengeaunce, that al thynges which are written maye be fulfilled.

Math. [illegible]

As for this same riche and wealthie citie of whiche the Jewes at thys present take an high pride, and in whiche they thinke themselfes to bee happye and blessed, shall bee cast from the foundacion destroyed by the Gentiles.

Therfore when ye shall see Hierusalem to bee round about beset with siege, then understande ye the playn destruccion therof to bee at hande, and that there is no more to be doen but for euery bodye to saue them selues by spedie fliyng awaie. For [illegible] in warres to [illegible] hymselfe with the hope of victorie. But beware ye that this hope begyle none of you, but whoso shall at that tyme bee in the marches of Jewrie, lette hym priuely steale awaie & conuey hymselfe into the mountaines and desert places where no waie or path lyeth. And suche others as shall then bee inhabited in the verie herte of Jewrie, lette theim remoue their dwellyng to some other place. And whoso euer of theim this extreme daie shal [illegible] take in any forein countreys or regions, lette not suche retire into Jewrie, lette theim esteme al thynges as clene lost, and no more adoe but euery man saue his own life. For these thynges shal not come to passe through the small commocions of mortal men, but the vengeaunce of god hauyng been now a long tyme prouoked through the obstinate malice of man shal by the instrument of other forein nacions scourge and plague this nacion beyng now many a long daie a continual rebell against God. And that al this shal come to passe, the prophetes haue many hundred yeres long prophecied, and especially Daniel. And auoided of theim can it not bee, but that it muste come to passe whatsoeuer thyng the scripture hath forshewed shal so come. For the scripture neuer failleth, as beyng a thyng written by the instincte of the spirite of God. And yet shal not woful extremities therfore chaunce, because the prophetes haue prophecied that so it shall bee, but it hath therfore been prophecied because god foresawe the obstinate wickednesse of man, which would afterward prouoke the vengeaunce of god to light upon it. And surely it shal bee no other than an huge heape of euils, because a long and an obstinate maliciousnesse of this nacion hath gon afore, which nacion hauyng been so many waies prouoked to amendement, hath neuertheles continually proceded frowardly to worse and worse.

For their [illegible]

Daniel. ix.

Day

The texte

¶ But woe vnto them [illegible] to them that geue ſucke in thoſe dayes: for there ſhalbe great [illegible] And they ſhall falle through the edge of the ſw[illegible] led awaie captiue [illegible] [illegible] vntill the tyme of the Gentiles bee fulfilled.

From this tempeſte ſhall [illegible] of people together, aſwell the offendours as the innocentes. But [illegible] that there bee [illegible] vpon the [illegible] would, [illegible] ought to [illegible] that there bee [illegible] but the ſharpe vengeaunce of God [illegible] this people. [illegible] ſhalbe [illegible] vnto ẏ [illegible] that haue [illegible] thankes to the ſame [illegible] for [illegible] of [illegible] that perpetually [illegible] ſhal bee [illegible] by the Gentiles [illegible] vntill thoſe ſame tymes ſhalbe complished, duryng the whiche God will ſuffer the nacion of the Iewes to bee oppreſſed and afflicted of the Gentiles beeyng [illegible] [illegible] together with the [illegible] bee [illegible] For the ſame thyng ſhal to come to paſſe be[illegible] laſt daie of the worlde ſhal come.

The texte

¶ And there ſhal be ſignes in the ſunne [illegible] and in the ſterres: and in the earth [illegible] and heauen ſhall moue, And then ſhall they ſe the [illegible] When theſe thynges begynne [illegible]

And as [illegible] the approching of ẏ ſame laſt daie many ſignes ſhall wonderfully declare it to be at hande. [illegible] daie that ẏ [illegible] daie bee, ſpecially [illegible] and [illegible] benefites [illegible] to a better nature. And therfore ſhall the [illegible] elementes of the worlde, as it were [illegible] tremble and quake againſt the commyng of ẏ [illegible]. That ſame bright ſhinyng Sunne beyng the [illegible] of light, hauyng been accuſtomed to make all thinges looke with a merie chere and countenaunce, ſhall [illegible] his face. Moreouer the Moone neither ſhall not haue her interchaungeable courſe of geuyng light vnto you. The ſterres beyng [illegible] ſhall [illegible] from the ſkye vpon the earth. Alſo a [illegible] perplexitie of myndes, and an [illegible]

of

of ſtraunge [illegible] vpon al nacions [illegible] by reaſon that there ſhal [illegible]

[illegible]

[illegible] to be at hande.

[illegible]

[illegible] the kyngdome of god [illegible] to be ſhewed [illegible] prophetes and by me [illegible] There is nothyng more ſtable or more lykely to con[illegible] the earth and yet ſhal bothe the ſkye and the earth [illegible] paſſe without takyng their effecte

[illegible]

[illegible] that ye maie ſtande before the ſonne of man.

[illegible] that this lorde ſhal come [illegible] prepare yourſelfe [illegible] that it come not vpon you [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the lorde [illegible] [illegible] the ſame houre [illegible] not their hertes [illegible] vp to heauen [illegible] vpon the face of the earth, [illegible] [illegible] place [illegible] [illegible] cupied about other matters [illegible] that they ſhall [illegible] [illegible] but kepe yourſelfe ſtil wakyng and [illegible] [illegible] of beaſtlie thynges [illegible] to take [illegible] the nomber of them that maie eſcape theſe ſo great perils, and that ye maie ſtande vp ryght before the iudge that can not bee auoyded, that is to ſaie the ſonne of man, whiche as he doeth nowe with great fauour prouoke all people to repentaunce, ſo ſhal he at that tyme with great iuſtice iudge bothe the quicke and the dead. Let no man thynke [illegible] enough by [illegible] with the fauour of God. [illegible] the ſame fauour ſhall bee [illegible] at that tyme [illegible] [illegible] tyme bee ouer late [illegible] [illegible] moone and lamentacion [illegible] his mercie, as doe nowe in this lyfe abuſe his pacient forbearyng.

The texte. ¶ [illegible] he taught in the temple [illegible] and at nyght he went out [illegible] [illegible] [illegible] the people [illegible] in the mornyng [illegible] [illegible]

And nowe whan the tyme of his death approched, Jeſus did by eχample of himſelfe geue vs a leſſon [illegible] good dedes [illegible] whan the laſt daie of the life draweth nygh. For [illegible] [illegible] ſhall bee vnto the [illegible] [illegible] [illegible] teachyng to doe good [illegible] he knewe that he ſhould bee put to death as ſoone as nyght came he went thens into the mounte of Oliuete to the entent he myght ſ moſte quietely geue hymſelf to praier, wherein he made

continual

[illegible] of the tyme [illegible] a bery ſmall portion of tyme to ſlepe. And as ſone as the day came againe, the people would cuſtomably reſorte vnto him in the temple, to heare his teachyng.

The .xxii. Chapter.

The text.

¶ The feaſt of ſwete bread [illegible] [illegible] the people [illegible]

The more that the people depended of the lordes mouth and his wordes, ſo muche the more and the greater [illegible] the prieſtes, the ſcribes and the phariſees, hauyng [illegible] the heartes of the [illegible] to putte Jeſus to death. And now [illegible] at the ſame [illegible] tyme [illegible] and was moſte expedient, that the ſame body ſhould bee killed in ſacrifice for the redempcion of all mankynde. For to the [illegible] of this determinacion, there was ſpecially choſen out and deputed a day of the moſte high ſolemnitee of al others, emong the Jewes, whiche they cal the feaſte of ſwete breade, becauſe that as long as the dayes of the ſame feaſte laſted it was to the Jewes a thyng againſt [illegible] to eate any leauened breade. And the ſame day is alſo called Phaſe, whiche in the Hebrues tongue is as muche to ſaie, as a paſſage or paſſyng ouer, to [illegible] of one [illegible] whiche being the hygheſt parte of the [illegible] were [illegible], becauſe the Aungell of the Lorde did make paſſe them ouer when he ſhould be a deſtroyer of al ſuche as had [illegible] on their dores. And ſuche a day was nothyng to the pleaſure or to the myndes of the prieſtes and the lewes. He [illegible] had his death deferred [illegible] without any feaſte highdaye or [illegible], and [illegible] to the common maner of doyng execucion vpon other common malefactours. But Jeſus pleaſure was to haue his death openly knowen to the worlde, and to bee ſolemnely doen, [illegible] agree with the figures of the olde teſtament, and with the ſaiynges of the prophetes. For this was [illegible] lambe not knowyng any ſpotte of ſinne, [illegible] the true Iſraelites are daily refreſhed throughout al the whole worlde, [illegible] whoſe moſte holy bloud we [illegible] haue bee [illegible] from damnacion, and haue been deliuered from the tyranny of [illegible] goyng daily farther and farther awaie from Egypte, [illegible] the ſame heauenly and moſte pure [illegible] with al kynde of [illegible], and [illegible] in the meane tyme from the leauened breade, and [illegible] in the ſimplicitie and ſinceritie of the pure [illegible]. Wherefore ſuche a daie was ſpecially choſen of God to that ſame true ſacrifice, wherein it nothyng pleaſed the phariſees that it ſhould bee. For he ſuffered death, not at the arbitremēt or pleaſure of the Jewes, but

[illegible]

[illegible] companie, whiche was the thyng that they deſyred. To the [illegible] through the [illegible] of him [illegible] was well acquainted [illegible] places where [illegible] quiete.

Than came the [illegible] when the eſter [illegible] offered. And he ſent Peter and [illegible] beryng a pitcher of [illegible] that he entereth in [illegible] There make readye. And they [illegible] and they made readie the paſſeouer.

[illegible] the [illegible] of ſwete bread [illegible] the Iewes [illegible]

[illegible]

[illegible] 96.

[illegible] ping the office of pastours.

[illegible] The text.

[illegible] favour, I hope not against of the church [illegible] painted. But what [illegible]

[illegible] Deuoyd thy [illegible] not

[illegible] from

[illegible]

[illegible]

[illegible]

[illegible] ſtates, iudgyng the twelue to be [illegible]

[illegible]

[illegible] his proude [illegible] lokes, or ſtately porte and countenaunce.

[illegible] to perfourme [illegible] the ſame humbleneſſe [illegible] the ſtate of a noble prince and [illegible] For [illegible] whether of the two

semeth the greater man, he that sitteth at the table, or els he that waiteth at ẏ table as a seruaunt? Doeth not he that sitteth with the greatest honour [illegible] whom euery seruaunt waiteth vpon, seme to be the greatter man? But be ye not [illegible] with others with makyng them a feast, [illegible] to suche as [illegible] ẏ greatest of one lyke [illegible] he doeth good to many. And [illegible] and good maner [illegible] whan the others [illegible] at the table, goeth about the house [illegible] and diligent to see that no [illegible] of hym alone [illegible] And haue not I [illegible] so I haue been [illegible] emong you as though I were the [illegible] of you all, [illegible] to you of that that was [illegible] for you all. How muche more [illegible] with what [illegible] I haue [illegible] you, with the [illegible] And [illegible] taken as a thyng of [illegible]. For the [illegible] of this worlde, although they [illegible] not [illegible] For it pleased God [illegible] your [illegible] as touchyng your [illegible] of me [illegible] with the [illegible] partes of [illegible] partes of [illegible] And [illegible] it hath pleased my heauenly father to [illegible] not the [illegible] For [illegible] of men of power [illegible] with me [illegible] in the same [illegible] ye haue [illegible] partakers of the glorie of my kyngdome. [illegible] that [illegible] to the kyngdome of heauen. And [illegible] haue I [illegible] vnto you [illegible] my father [illegible] glorie of ẏ kyngdome [illegible] all afflictions [illegible] of my father [illegible] after that I am [illegible] the [illegible] of the same [illegible] for you [illegible]

[illegible]

The texte.

[illegible]

[illegible]

[illegible]

... scrippe, and he that hath no swerd ... For I say unto you, that yet the same which is written ...

[illegible]

The parachute of Graham's Lyon

[illegible]

[illegible] ced an angel back upon from be tuta, coun-
fetting him. And he was in an agonye [illegible]

[illegible]

[illegible] and there [illegible]

[illegible] ſtrengthened by the Angell.

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

ted & [illegible] towardes their maister [illegible] right [illegible] vnto them that [illegible] to the Lorde, Lorde [illegible] the ſworde. [illegible] ſworde [illegible] vnto them of [illegible] of a ſworde [illegible] quiet [illegible] neuer [illegible] to occupie any ſwordes.

But Peter, who loued the Lorde more feruently than the others, and who had about him [illegible] made a [illegible] for the [illegible] but [illegible] one that appered [illegible] to the crueltie of his maister [illegible] of his ryght eare with the ſworde. Peter [illegible] in the [illegible] had [illegible] to the wicked [illegible] and [illegible] and beyng [illegible] to ſuche [illegible] it was [illegible] curable [illegible] gentle [illegible] That I was to [illegible] after he had [illegible] for [illegible] but [illegible] he had [illegible] reſtored vnto [illegible] ſame [illegible] than euer had bene [illegible] offence [illegible] & the [illegible] ſhoulde [illegible] in pacient ſufferyng.

[illegible] to the high [illegible] and rulers of the temple [illegible] and brought him to the byſhoppes houſe.

Than Ieſus to declare that he was [illegible] all [illegible] turnyng himſelf to the companie, whom the prieſtes and [illegible] ſayd vnto them [illegible] ſwordes and [illegible] haue [illegible] comyng hyther as it were in [illegible] of open warre [illegible] defendyng himſelf with the ſworde [illegible] as I haue been daily with you in the temple [illegible] one that would be [illegible] a naked man without any weapon [illegible] any handes vpon me. [illegible] vnto you [illegible] to [illegible] for the [illegible] which I was determined to [illegible] But this is your time [illegible] the power of darkenes [illegible] of God. The Lorde Ieſus [illegible] makyng any [illegible] of reſiſtence [illegible] ſuch [illegible] The companie as ſoone as they had him [illegible] brought him

[illegible] of Caiphas who at that tyme was the chief head of the prieſthode, [illegible] a great portion of all the whole people of the [illegible] had gathered them [illegible] Phariſees and [illegible] of the people [illegible] had gathered into the ſame place, [illegible] of beyng bewrayed [illegible] of ẏ fyre and companye more matter.

The cocke. [illegible] he had ſayd vnto hym, before the [illegible] went out and wept bitterly.

[illegible]

[illegible] to [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The xxiii Chapter.

The texte. ¶ And the whole multitude of [illegible] vnto Pilate. And they began to accuſe hym, ſaying: We fo[illegible] to Ceſar [illegible] ware to the hig[illegible] ſmall. And they were [illegible] Jewrie and be[illegible]

[illegible]

[illegible]

[illegible] the Iewes. [illegible] of those things
whereof ye accuse him. [illegible] you vnto him, and loe, neither [illegible]
[illegible] him. and let him [illegible]
[illegible] vnto them. [illegible] what crime
I will therefore chasten him and let him [illegible]
[illegible] Iudith [illegible] Iudith [illegible]

[illegible] that the [illegible] was [illegible] from Iuda.
[illegible]

And what hath this man committed or offended why he ſhould dye? I haue brought hym [illegible] I founde [illegible] to be puniſhed with death. If there bee any [illegible] offence, I [illegible] for [illegible] ſake. I [illegible] him [illegible] a ſharpe [illegible] and ſo let him goe. But they [illegible] of the [illegible] not [illegible] that Jeſus might be crucified and Barabbas [illegible]. And [illegible] the [illegible] poſſible wayes and meanes [illegible] that they cryed out [illegible] of Jeſus, and [illegible] the [illegible] ſentence of death againſt Jeſus, not after [illegible] but after the full arbitrement of the Jewes, [illegible] Jeſus [illegible] to death [illegible] and [illegible] vnto them Barabbas a [illegible] Jeſus. [illegible] deliuered vnto them to doe [illegible] vpon him as themſelues would.

[illegible]

¶ And as they [illegible] Simon of Cy[illegible] [illegible]

The text.

After that they had vſed al kinde of opprobri[illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

chese headmen.

thou be the king of the Jewes [illegible]

[illegible] remembrance, when thou comest [illegible]

[illegible] the Soldiers [illegible] [illegible] the Lord. Father [illegible]

The parabole of Cockluus vpon

[illegible]

[illegible]

make lamentacion for hym

Eye text.

a linen cloth

before had bene layd

des pleaſed better to remembre it, than to beholde it. And becauſe they had an opinion that Jeſus was a good man, and put to death without a cauſe, they [illegible] to honour the remembraunce of him with a magnificent buriall. [illegible] they layed him vp in a toumbe which ſtoode in a garden place, which [illegible] out of a [illegible] piece of rockeſtone, euen as it were of purpoſe, in the which [illegible] had been neuer any body buried before. ¶ These thinges whiche at that [illegible] ſemed to be done by [illegible] chaunce, were not [illegible] the prouidence of God, that the Jewes might not once [illegible] make any cauillacions, that the toumbe hauing an hole made in it, the body had been taken away or chaunged.

The texte. ¶ And that daye was the preparyng of the Sabboth, and the Sabboth drewe on. The wemen also that folowed after, which came with hym from Galile, behelde the ſepulchre, and how his body was layed. And they returned and prepared ſwete odoures and oyntmentes, and reſted the Sabboth daye, accordyng to the commaundement.

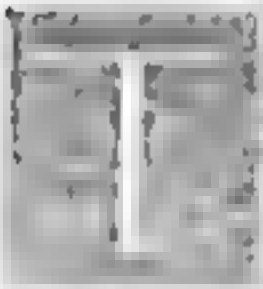
When theſe thinges were in doing, it was the day of preparacion, that is to ſaye the eue of the high Sabboth. And it was called ſo by them, becauſe that vpon that day they prepared all thinges which were neceſſarie to the ſolemne kepyng of the Sabboth daye, that duryng the tyme they might not be compelled by doyng of any bodily labour to breake the reſt of the Sabboth day. [illegible] the women which had [illegible] vpon Jeſus on the croſſe, [illegible] him to his buriall, becauſe they would not be ignoraunt where the body of Jeſus was layed, and in what place, or in what maner [illegible] it was layed, to the ende that they [illegible] it againe. ¶ [illegible] returned home again and prepared ſpices and oyntmentes [illegible] the [illegible] had [illegible] might be, [illegible] the Lorde [illegible] a [illegible] of [illegible] be powred vpon him [illegible] for the [illegible] greater [illegible] to conforme the bodie [illegible]. For [illegible] they [illegible] that he is aliue. [illegible] of the [illegible] day folowing, they had reſted [illegible] of the ſame, becauſe it was not lawfull [illegible] that they ſhould [illegible] vpon the Sabboth day. ¶ [illegible] they had begonne [illegible] of the commaundementes [illegible] the Sabboth, reſting [illegible] becauſe [illegible] had been [illegible] body [illegible]

vpõ

[illegible]

The [illegible] Chapter

[illegible]



[illegible]

[illegible]

The text.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] For he was not the [illegible] that were beleuet the

people

people, ſeyng that they were afterward in bondage vnder the kyng of Baby- lon: [illegible] into the lande [illegible] as a guide and capteine to the people. And in [illegible] beyng [illegible] after the deathe [illegible] no great matter in them.

But Chriſt is that ſame true and right Moſes, [illegible] people [illegible] beleue [illegible] the [illegible] of [illegible] as many as [illegible] from the [illegible] of [illegible] the [illegible] of the [illegible] of [illegible] and [illegible] of the [illegible] a [illegible] and [illegible] of his [illegible] that [illegible] Deuteronomie.

Deut. xviii. [illegible] a prophete of [illegible] that [illegible]

[illegible] a prophete out of the nombre of their brethren,

Deut. xviii. [illegible] that [illegible] the people [illegible] prophete [illegible]

[illegible] the maker of a [illegible] teſtament, [illegible] teſtamente [illegible] with the bloud of a [illegible] the maker of a [illegible] was [illegible] and [illegible] with his father [illegible] the [illegible] of his father [illegible] and [illegible] the people, [illegible] the ſynnes of all ages [illegible] that [illegible] the [illegible]

ſey.

[illegible]

[illegible]

[illegible]

[illegible] is ſhewed foorth.

[illegible]

[illegible]

[illegible]

[illegible] Mark. 1.4

[illegible] Luke. 1.

[illegible] Mark. 1.6

[illegible] Matthew. 3.

[illegible] Deuteronomy.

[illegible]

[illegible] Esay. 40.

[illegible] Esay. 40.

[illegible] Esay. 40.

[illegible] Deuteronomy.

[illegible]

[illegible] and ſtode agaynſt theſe corporall ſeruices of beaſtes.

(What care I for ye multitude of your killing of ſacrifices, ſaith ye Lord) I am [illegible] of wethers, and the greace of [illegible] [illegible] temple [illegible] and made [illegible] a temple made and built vp with the handes of man [illegible] of beaſtes [illegible] other temple [illegible] the name of [illegible] of perpetual continuaunce, [illegible] euerlaſtyng, [illegible] to the grace [illegible] of tyme [illegible] of the [illegible]

[illegible] the citie of the [illegible] buylt vp of [illegible] the court [illegible]

[illegible] the Lorde [illegible] the [illegible] of the [illegible] [illegible] of this ſcripture [illegible] prophete [illegible] foundacion [illegible] of an houſe [illegible] or rage of [illegible] [illegible] foundacion of [illegible] according to the [illegible] a peaceable kyng and [illegible] a perpetuall peace and

concorde

[illegible] betweene God and man to the lord. Complyeth [illegible]
up to the manner taken to build the figure of the temple. [illegible]
[illegible] was the builder and chief workeman as he to [illegible]
[illegible] by the prophet Esaias into David as it reade in the xxii. [illegible] Angel.
of the kings. ¶ I know that not be to that that binde [illegible]
in but I shall [illegible] the [illegible] of [illegible]
he shall build up a house [illegible] and I shall establish the [illegible]
for ever and ever. And yet is that the worlde [illegible]
[illegible] not suffered be spoken of [illegible] power [illegible]
[illegible] nothing is. Doeth plainly prove and [illegible]
[illegible] at the patient bare [illegible]
all the whole people of the Jewes that shall be [illegible] and suffered
[illegible] all manner of the worlde

¶ Yet that [illegible] the [illegible] built in Hierusalem [illegible]
[illegible] of [illegible] but foundations [illegible]
[illegible] ¶ But this [illegible]
made acceptable [illegible] and [illegible]
[illegible] with the same [illegible] Metrad. geb speaketh of the manner
¶ [illegible] be the [illegible] for ever, before
[illegible] for ever

¶ [illegible] at the [illegible] of the [illegible] and the [illegible] of [illegible] Luke 1.
[illegible] the [illegible] to [illegible] David
[illegible] for David [illegible] but [illegible] and [illegible]
[illegible] and [illegible] through the [illegible] of [illegible]
[illegible] from God [illegible]

¶ Consider we now in what sorte the [illegible] of Zacharias [illegible]
[illegible] of [illegible] ¶ Now that [illegible] called [illegible] of the [illegible]
man and [illegible] ¶ And of [illegible] there [illegible]
[illegible] besides [illegible] ¶ [illegible] stone [illegible] Luke 2.
[illegible] but also [illegible]
[illegible] through [illegible] all [illegible] made righteous ¶ And [illegible]
[illegible] ¶ [illegible] but [illegible]

¶ For the same considered [illegible] the [illegible]
[illegible] ¶ [illegible] alone [illegible]
[illegible] ¶ [illegible] of the [illegible] to be
taken [illegible] but of [illegible] faith [illegible]
[illegible] but of [illegible]
[illegible] ¶ [illegible] of the [illegible]
[illegible] ¶ [illegible] the [illegible]
[illegible] ¶ [illegible] the [illegible]
[illegible] ¶ [illegible] Luke 2.
[illegible] ¶ [illegible] the [illegible]
Jewes [illegible] in the mount of [illegible] ¶ [illegible] the temple. ¶ But after

[illegible]

not

[illegible]

ſacrifice

[illegible]

[illegible]

[illegible]

ye ſhal ſee hym entre the citie of Hieruſalem with thys pompe, partely to mocke the kyngdomes of thys worlde, and partely bycauſe he would [illegible] good [illegible] of the prophecie. And now [illegible] of whether Eſai did promiſe hym or any other one. [illegible] of [illegible] and [illegible] ſhal be for [illegible] fyre. For a childe is borne vnto vs, & a ſonne is geuen to vs, & [illegible] power is ſette vpon hys ſhoulder, and hys name ſhal be called the meruelous [illegible] the god of ſtrength, the father of the worlde to come, the prince of peace: hys empire ſhalbe [illegible], & there ſhalbe no ende of peace. He ſhal ſitte vpon the ſeate of Dauid, & vpon his kyngdome that he maye confirme the ſame, and make it ſtrong in iudgement and righteouſneſſe. When ye heare a kyngdome and princely power ſette vpon his ſhoulder, [illegible] the kyngdome of the worlde [illegible] Chriſte did beare to vanquiſhe the powers of the aire. When ye heare ſ prince of peace, [illegible] a kyng alluryng with benefites, and not [illegible] with [illegible] the father of the worlde to come, [illegible] of thys worlde. [illegible] deſcribe hym a man of any other [illegible] in a certain other place. And he ſhal [illegible] the rodde of his mouth, and with the ſpirite of his lyppes [illegible] of his loynes, and [illegible] the belt of his reines. [illegible] the lambe, the leoparde [illegible] and the [illegible] of [illegible] the [illegible] of Dauid. [illegible] his [illegible] Chriſte [illegible] other [illegible] Gyrde thy ſworde vpon thy thighe o thou moſt myghtie, with thy beautie and fayrenes [illegible] proſperouſly [illegible] of [illegible] that Chriſte [illegible] was the [illegible] of the mouth of [illegible] haue [illegible] was the [illegible] ſo many tymes in [illegible] to [illegible] and [illegible] whiche at the tyme when he [illegible] of whiche he had [illegible] that he [illegible] the earth into peace, but the ſworde. [illegible] the [illegible] of the mightie [illegible] ſharp, with whiche he [illegible] luſtes and deſires of men, with the whiche he [illegible] the couetous man, [illegible] with the whiche he [illegible] the [illegible] of [illegible] with whiche he [illegible] man and the man of [illegible] and [illegible] the [illegible] and [illegible] with the [illegible] man and [illegible] what ſorte and nature [illegible] ministres [illegible] of hys dominion and [illegible] for the [illegible] of lowe degree, men of no learnyng ne knowledge, but men of the baſe multitude,

Eſa. ix.

Eſai. xi.

Pſal. [illegible]

Pſal. [illegible]

Math. x.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

yet the

ye the pathes of our God ſtreight in wilderneſſe. [illegible]

[illegible]

innocente

[illegible] Mark. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

as one that ſhoulde ſhewe vnto his frendes a perfecte example of perfect [illegible] he was . Bounden and beaten he was , bothe with blowes and buffettes [illegible] he was , and alſo ſpitten on the face . he hadde a robe of purple [illegible] vpon him in the waye of mockyng and ſcornyng him , and crowned he was with a crowne of thornes , and beryng [illegible] of a rede , [illegible] he was in the waye of puttyng him to the more ſhame . [illegible] backe agayne to [illegible] brought forth to the people , and Barabbas was preferred before him to be pardoned [illegible] . [illegible] as he [illegible] ſuffered [illegible] to the redempcion of the worlde . [illegible] to the foreſayenges of the prophetes , it ought not to be [illegible] the moſt hope [illegible] . The breath of our mouth Chriſte the [illegible] was taken in our ſinnes , of whom we ſayde , Vnder his ſhadowe [illegible] amonge the heathen [illegible] the ſame prophete [illegible] with [illegible] that [illegible] of [illegible] . In the aſſemblie of [illegible] he was [illegible] with blowes and buffettes and [illegible] . [illegible] the prophete [illegible] . They haue made long [illegible] . [illegible] there is [illegible] the ſmyters , and [illegible] the ſame prophete in an [illegible] brought forth [illegible] labour , when we ſhall [illegible] we ſhall haue no luſt to deſyre him [illegible] full of [illegible] and he hath [illegible] . We haue reckened him [illegible] and therfore we regarded him not [illegible] and hath borne our paynes , [illegible] for our offences [illegible] our wickedneſſe [illegible] and with his ſtripes we are healed . [illegible] in the myſtical pſalme he [illegible] a worme and not a man , [illegible] of the people [illegible] . [illegible] the earth in the [illegible] the people [illegible] bringe forth good [illegible]

Now Chriſte was the ſpouſe of the churche or holy congregacion as he

death

ward Iohn the baptiste, and the power of the same [illegible] beyng a much part of his owne fleashe and bloud. Therfore in the [illegible] [illegible] and the last part [illegible] [illegible] to this [illegible] of the [illegible] crowne [illegible] [illegible] [illegible] [illegible] Daughters of Sion, and [illegible] to se king Salomon in the crowne wherewith his mother crowned him in the daye of the gladnesse of his herte. [illegible] that [illegible] was an earnest and effectuall loue, whiche washed his [illegible] with his owne bloud, and [illegible] her [illegible] with a [illegible] and [illegible] to her [illegible]. [illegible] was that [illegible] daye of [illegible] whiche he had [illegible] great [illegible], so that [illegible] [illegible] [illegible] [illegible] and [illegible] long [illegible] when the [illegible] [illegible] left nothing [illegible] that he might [illegible] Iesus, and [illegible] the [illegible] of the Iewes together with the people [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] them, [illegible] [illegible]. And [illegible] left not the thing [illegible] [illegible] [illegible] in the persone of [illegible] I haue [illegible] [illegible] [illegible] place and haue left myne heritage [illegible] that I [illegible] haue [illegible] [illegible] of myne [illegible] [illegible] heritage is become to me as a Lion in the wood [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of [illegible] [illegible] [illegible] [illegible] sent him backe againe to [illegible] in a [illegible] of white and the people of the [illegible] [illegible] [illegible] [illegible] him for their [illegible]. The [illegible] of [illegible] [illegible] vpon his backe a [illegible] of purple [illegible] [illegible] [illegible] [illegible] of [illegible] they [illegible] on his head a crowne made of thornes [illegible] people [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Iob prophecied in these wordes. The Lorde [illegible] the [illegible] of the [illegible] of the earth. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Iesus goyng out to the place of execucion [illegible] bearing his crosse vpon his owne shoulders [illegible] [illegible] [illegible] that it should [illegible] when he [illegible] among his disciples and the people.

Who so doeth not take vp his crosse [illegible] [illegible] me is not worthie of me. [illegible] the same was the [illegible] of the king of Iewes [illegible] [illegible] [illegible] [illegible] [illegible] vpon his shoulders [illegible] [illegible] [illegible] [illegible] [illegible] Isaac [illegible] [illegible] [illegible] [illegible] a [illegible] of wood vpon his shoulder [illegible] [illegible] [illegible] [illegible] Isaac [illegible] [illegible] that is to saye, the [illegible] bodye of Iesus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of the citie [illegible] [illegible] [illegible] Christe [illegible] [illegible] [illegible] the parable of the householder [illegible] [illegible] [illegible] they had cast the [illegible] out of the vineyarde, [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

[illegible]

double

[illegible]

The texte [illegible]

[illegible] breakyng of bread.

¶ [illegible]

[illegible] And nowe that Jeſus was ſette at the table [illegible]

[illegible]

talke of the Scribes & the Phariſes coulde not engraffe the like in the hertes of the hearers. But euen of [illegible] the [illegible] as thys, [illegible] Jeſus wordes [illegible] Synagogue. [illegible] wordes [illegible] it would [illegible] the continuaunce it would moue the [illegible] hath alſo [illegible] it would [illegible] it would burne, it would enflame, and it would [illegible] in the hertes of ỹ audience. And [illegible] that they had [illegible] confeſſed [illegible] ỹ they had bene [illegible] in theyr hertes [illegible] any thyng doubte but ỹ he was very Jeſus [illegible] agayne [illegible] they ſtraight [illegible] Emaus although the day had [illegible] great ſpede they gate them backe agayne to Hieruſalem, to the entente ỹ they might make theyr [illegible] as they by mutuall conferring one with an other the fayth of all [illegible] might be confirmed. For ỹ Lorde hath a great deſire to haue ỹ knowledge of hys [illegible] to be ſpred farther & farther abrode emong men: that it [illegible] mutuall bearing of [illegible] one to an other affeccion [illegible] emong them, as alſo good [illegible] in them [illegible] And they were [illegible] the leaſt [illegible] becauſe Jeſus beyng one [illegible] of [illegible] plucked out of theyr [illegible] of beyng in [illegible] ỹ [illegible] of [illegible] backe agayne of that ỹ [illegible] as alſo of [illegible] agayne on ỹ [illegible] that had [illegible] made theyr [illegible] as lyght as though they had had [illegible] on theyr fete, when they returned backe agayne to Hieruſalem.

When they were come thither they [illegible] eleuen Apoſtles [illegible] had [illegible] bene [illegible] of the [illegible] And [illegible] who not [illegible] had [illegible] all theyr [illegible] of theyr [illegible] relacion to [illegible] the women had [illegible] made [illegible] agaynſt [illegible] For they ſayde he had appeared vnto Simon Peter. The [illegible] of this Peter [illegible] cauſe he was of a principall eſtimacion emong the Apoſtles [illegible] For it [illegible] the Lorde Jeſus to [illegible] his [illegible] to be [illegible] with the [illegible] the matter. The [illegible] and beyng glad men of theyr [illegible] make relacion, how when they [illegible] goyng [illegible] Emaus there came a certayne man beyng [illegible] ioyned him ſelf together with them [illegible] the likeneſſe of a wayfaryng man [illegible] an occaſion [illegible] many thinges of Jeſus [illegible] out of the bookes of Moyſes and of the prophetes, what euer thing had bene foreſhewed concernyng Jeſus [illegible] what had [illegible] and what was afterward to happen [illegible] the [illegible] of him [illegible] that he had [illegible] more [illegible] vnto them.

The text. ¶ As they thus ſpake, Jeſus hymſelf ſtode in the myddeſt of them, & ſayde vnto them.

Peace

peace be vnto you. It is I, feare ye not. But they were astonied and afraied, & supposed ꝑ they had seen a spirite. And he saied vnto them: why are ye troubled, and why doe thoughtes arise in your hartes? Beholde my handes and my fete, that it is even I my selfe. Handle me and see: for a spirite hath no fleshe and bones, as ye see me have. And when he had thus spoken, he shewed them his handes and his fete. And while they yet beleeved not for ioye, and wondered: he saied vnto them: haue ye here any meate? And they offered him a peece of a broiled fishe, and of an honey combe. And he tooke it, and did eate before them.

While they with suche holy talkes as these, doe on bothe parties comforte & glad themselves, some of them beleeuing, and some yet still doubtyng: the Lorde Iesus sodainly entered in, when the doores were all shutte, & was not seen comyng thether, but sodainly was standyng even in the middes emõg them. For in suche lyke sorte doe the Angels sodainly appere visible, when themselves will, & again sodainly vanishyng awaie when them lyketh. And as good spirites when they appere, are accustomed with redely and amiable speakyng vnto men to take all feare out of them, to the entente that the weakenesse of mãnes nature maie not be any thyng disturbed or troubled: right so the Lorde because he shewed himselfe visible bothe sodainly comyng in, and also in the cauentyde beyng now weared verai verie, he speaketh vnto them with an amiable salutacion, saiyng: Peace be vnto you. It is I, feare ye not. Thys speakyng although it ought of good cause to putte awaie all feare: yet neuertheless so great was the weakenesse of some of the disciples, that hauyng their harte at their verai mouth for feare, they did not beleeue that it was Iesus, but supposed themselves to see some spirite.

And he saied vnto them: peace be vnto you. xx.

They had seen hym not long afore dead and buryed, they saw hym not to had entered at the doore, but to had appered sodainly. Wherefore it could in no wyse syncke in their hertes, that it was Iesus body that they saw, but some spirite. For the common people report suche manier fables, how ꝑ the ghostes of dead folkes doe oftentymes appere to suche as they will, and to represente to mortall mennes iyes a certain lykenesse of verai naturall bodyes, and yet not to haue any materiall and verai bodye in dede.

Among these was Thomas, who vnto the disciples reportyng that they had seen the Lorde, had saied plainly that he would neuer beleeue it, except he putteyng his fyngers into his syde, he had sercheed all the prieures and holes of the nailes and of the speare. Iesus therefore to shewe an vndoubtable truth vnto them all, that bothe he was alive, and also bare aboute with hym a verai reall bodye in dede, and not any other bodye then the same wyche he had carryed afore, saied vnto them: Why doe ye yet feare me, as the sight of a ghoste, seeyng that ye plainly beholde me with your iyes, and knowe my fauour of old, and seeyng ꝑ ye heare my voyce, beeyng acquainted and familiar vnto you, & yet neuertheless doe thoughtes of vnbelief & mistrusting arise yet still in your hartes, euē suche lyke as are woonte to come commonly in mennes myndes? Harkeye ye every one of your senses: see & beholde you my handes & my fete: they haue manifest prieures of ꝑ nayles: touche & handle ye my syde, it hath the gashe of the speare, feele ye my bodye and come nere me vp your iyes, & leaue ye suspectyng of any spirite. For a ghoste hath neither fleshe nor bones as ye see that I haue: That I entered in hither the doores being shutte, that when my will is I am seen, and when my will is I am invisible: it is not any blyndyng of mennes iyes by any sleight, but the gifte of the bodye beeyng now made immortall. Anderum suche lyke shall your body also be, after

A spirite hath no fleshe & bones, as ye see me haue.

the

the resurrection. When the lorde had by suche woordes as these tokens awake the feare from them, and had put them in a comforte: he stretched forth unto them his handes and his feete to bee viewed: he opened his side that thei might handle the manifest tokens of the woundes.

For it was the lordes pleasure to reserue thesame, to the entente that by those euidet tokens he might thē emong his disciples perfectly auouche the truth of his humain bodye, and also that he maye in tyme to come at the last daie of iudgement embraide to the Jewes their unbelief accordyng to the prophecie, whiche saieth: They shall see in whom they haue pierced & made holes. Howbeit whereas some there wer yet still, whiche did not plainly beleue it to bee ꝑ same bodye that they had seen dead, but were in case that a certain inclination (as ye would say) of drouninesse or gladnesse did so holde their myndes, ꝑ they did neither perfectly beleue their owne iyes, nor their eares, nor their handes: (for oftetymes we be afraid to beleue ꝑ thyng which we doe rather thē our liues, wishe to bee true, as men feating lest we shoulde cast our selfes into some fooles paradise, or fallesoye, whereof to bee anon after depriued again:) Jesus bouchesaluyng with all tokens of kindenesse to bee a physician to their unbelief, because there shoulde no spiere of the lyke mystrustfulnesse remaine in vs, saieth: Haue ye any thyng here that maie bee eaten? For nowe there is a more undoubted token or proufe of a man to bee alive, then if he same take meate. And therefore Jesus willed meate to bee geuen to the damsell, when she was called again to life, and semblyably also unto Lazarus: not that we shall feele any hounger after that we bee reised again to immortalitie: but because he woulde (as that present tyme required) confirme and make ruffine unto his disciples, the verite of his humain bodye. There wer presente at that tyme in thesame place a goodly noumbre of his disciples, and yet wer there but verie small prouision of vianduie. Therefore that that they had, they bryng forth, whiche was a morsell of fishe that had bein broiled, and a honey combe. Than Jesus in ꝑ sight of the all rate parte of the thinges which wer set before hym.

He saieth unto thē: haue ye here any meate?

Mark. 12. Luke. viii. Iohn. vi.

The verte.

And he saieth unto them: These are the woordes whiche I spake unto you while I was yet with you, that all must nedes be fulfilled whiche were wryten of me in the lawe of Moses, and in the prophetes, & in the psalmes. Then opened he their wittes, ꝑ they might understande the scriptures, and saieth unto them: Thus it is wryten, and thus it behoued Christe to suffer, and to arise again from death the third daie, and that repentaunce and remission of synnes should bee preached in his name emong all nations, and must begynne at Hierusalem. And ye are witnesses of these thinges. And beholde, I will send the promisse of my father upon you. But tarye ye in the cite of Hierusalem until ye bee endued with vertue from on high.

And when he had so wrought all their sences perfectly to beleue that he was no sprite of any ghoste, but a verie and a liuyng man, even thesame, whō they had before seen borne liuyng and also dying: he taketh recourse unto the holy scriptures, whereunto there ought credite to bee geuen, although the sense of man should neiter so muche crye against it. Ye ought not (saieth he) to mere vaill at the thinges whiche ye see to haue bein doone. The scripture cannot lye forasmuche as it hath bein wryten by the inspiracion of the holy ghoste.

Whatsoeuer thyng hath hitherto bein doone, thesame had bein foresheweed and prefigurate afore in the bookes of Moses, in the prophetes, & in the psalmes. For even I am heraie, whom the figures of Moses lawe did signifie: I am the man, of whom the holy prophetes promised so many thyngs: and it is I, whose

whose first springing up, whose progression or going forward, and whose consummacion, the mysticall psalmes doot describe. And with no lesse truth shall al the rest of thynges also bee perfourmed, which haue in the same scriptures been foretelde web concernyng my returnyng into heauen, cõcernyng ỳ spirite of God to bee sent: who, after that this bodye of myne shall bee taken a waie from you, shall make you the more stedfast concernyng the ghospell to be spred throughout the whoile vniuersall worlde, and concernyng the last ende of this worlde. These are the thynges whiche I did so many tymes laboure to beate into your heades, whã hauyng yet a mortall bodye subiect vnto death, I liued conuersaunt emong you, beyng also mortall. At that tyme had not the promisses sprid in your hertes: now can ye not any longer doubte whan ye see my sayynges to agree with the mysticall scriptures, and the summyng to passe or sequele of thynges to agree with theim bothe. Hitherto (as the tyme hath required) I haue tedicly borne with the weakenesse of your flesshe, and I haue with grosse proofes laide the truth of matters before you. Frombensforth growe ye forward to a spirituall vnderstandyng of the scriptures. Where that ye frõ benssforth see me, there shall ye beare me. And because ỳ mysticall bookes are not vnderstanded, excepte God open our mynde and reason, Jesus opened vnto theim, the eyes of their herte that thei might erede, believe, and vnderstãde, that was written in the scripture. For no man dooth vnderstãde scripture, but he that dooth believe it. In this ordre (saied Jesus: it hath seemed good vnto my father to restore mãkynde. And the thyng whiche he had decreed, hath bene sette foorth by his inspiracõ in bookes of holy scripture. The selfe same thyng hath been foretelde by me before it was doone: neither was it possible that it should any otherwyse come to passe, because the determinacions of God are immutable, and the holy scriptures can as stedfastly shille to lye, as the selfe spirite of God, by whose instincte thei haue bene written. By death, and by opẽ shame of the crosse, the waie did lye vnto glorie: it was necessarie that I shoulde arise again to lyfe on the third date, to the ende ye might know yourselfes to haue a Lorde and an aduocate beeyng a kursman, and one that frombensforth shall dye nomore. And the same your aduocate beeyng admitted into heauen, shall fromthence send vnto you the spirite of God. Than must ye in the name of Jesus Christe preache repentaunce of the lyfe past, and the remission of al synnes without the keepyng of Moses lawe. The same remission of synnes shall bee geuen to all people throughe euangelicall frith onely. I haue suffered the peines in the behalfe of all creatures: leat theim no more but believe, and thei shall attaigne the state of innocencie. And these thynges must bee preached, not onely to the Jewes, but also to all nacions of the worlde: but yet prouided alwaies, that ye begynne first with Hierusalem. In Jewrie was I borne, & there haue I wrought miracles: at Hierusalem haue I taught, and suffered death. Emõg this people shall ye fynde hertes by many meanes and waies now alreadie prepared vnto frith. Vnto these people shal ye rese we the memorie of the thynges whiche ye haue seen and heard. My doctrine whiche I first receiued of my father, & than taught vnto you, ye shall poure out again into theim. The worlde will gainsaie and withstande your testimonie, ye as it did vncessaunt ly crye out against me. But I (as I haue heretofore saied) will from my father send vnto you the spirite, whiche he long agon promised by the prophetes, that he would sende, whan he spake by the mouth of Jobel. And it shall bee: I shall

Than opened he their wittes that thei might vnderstãde the scriptures, &c.

And that repentaunce & remission of synnes should bee preached in his name &c

And beholde I will send the promise of my father vpon you.

Jobel, ii. g. Act. xiii. b

hereafter

hereafter poure out my spirite vpon all flesche: and your sonnes & your daughters shall prophecie: whiche spirite holy Dauid also did wishe for, whē he said: Sende thou forth thy spirite, and thei shall be created: and thou shalt renewe the face of the yearth. That same spirite shall make you strong and inuincible against all errouries to bee the word of this worlde. The same spirite shall moreouer geue you eloquence wherthe no creature shall bee hable to gainsaie: he shall also geue you power to worke miracles, in sorte that your testimonie concerninge me shall bee a thyng of cōdigne pith and efficacie. Ye in the meane tyme bueill than, bee yee in presente quiete and rest within your selfes, and beyng cōgregated together in one compaignie, remaine ye in this citie of Hierusalem: beginnyng there the cōcorde and vnitie of the churche that shall spryng vp: and exhorte ye one an other with holy communications, deuoutly praiyng, and geuyng thankes vnto God, vntil that same spirite come from aboue, who shall instructe and arme you with power and strength celestiall.

Not departe ye thence: Hierusalem bee still.

The texte. ¶ And he led them out into Bethanie, and lift vp his handes, and blisse them. And it came to passe, as he blisse them, he departed from them, and was caryed vp into heauen. And thei worshipped him, and returned to Hierusalem with great ioye, and were continually in the temple praiyng and laudyng God.

And lift vp his handes and blisse them.

Herupon after that Iesus had by soundrie euidente proufes cōfirmed the verite of his resurrection: he led his disciples into Bethanie, and beyng euen now redie to departe from hence into heauen, he lift vp his hādes and blisse them, representeyng euen in this verai poincte also the exampie of the patriarches and of Moses. And in the same instante, whyle he wisheth well vnto his disciples, he was lifted vp from the yearth, and in sighte of them al was caryed vp into heauē. Than the disciples fallyng prostrate on the groūde worshipped the Lord, lookyng after hym with their iyes as long as thei might. But muche more did thei looke after hym with their hertes, after that his bodye was take awaie from their iyes. The promisses thus executed & boorne, thei returned to Hierusalem, accordyng as the Lorde had enioyned them and returne thei did with great ioye. For now we had feith shaken of from them all sorowe and heauinesse: and assured hope of the promisses did geue them cheerfulnesse. In the meane seasonthei were muche and often in the Temple, as men euen thā alreadie offreyng eueryeiall sacrifices, praiyng and magnifiyng the bountrous goodnesse of God towardes māknide, and rendryng thankes vnto hym, for that he had decreed freely to geue suche high benefites vnto mortall men, through his sonne.

And were continually in the temple, praiyng & laudyng God.

FINIS.